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Unity

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God's Utopia
by Charles Fillmore

Married Unhappiness
by Eleanor Hunter

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

†

GOD AND MAN, HEAVEN AND EARTH, AND ALL THE HEALING POWERS THAT BE NOW UNITE IN HEALING ME.

★ ★ ★ ★ ★ ★

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

THE RIGHTEOUSNESS OF THE KINGDOM OF GOD IS PERPETUALLY POURING ITS PLENTY INTO MY MIND AND AFFAIRS.

★ ★ ★ ★ ★ ★

THESE STATEMENTS ARE TO BE USED FROM

FEBRUARY 20 to MARCH 19

For further explanation of these thoughts turn to page 68

UNITY

DEVOTED TO CHRISTIAN HEALING

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VOLUME 84 FEBRUARY, 1936 NUMBER 2

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PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
PUBLICATION, EDITORIAL, AND EXECUTIVE OFFICES: 917 TRACY AVE., KANSAS CITY, MISSOURI

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

GOD'S UTOPIA

"He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully" . . . Whoever thinks that he is helping to keep God's work going in the earth cannot but believe that God will help him . . . All work becomes divine when man affirms that he is working for God and that God is a generous paymaster.

BY CHARLES FILLMORE

IN DAYS OF prosperity man either forgot the prayers and struggles that brought him to success and apparent safety, or else he failed to build on a firm financial foundation. Otherwise his possessions would have been more enduring. If he had thought more about the source of life and substance, he would have escaped the needless grind of the poverty he has endured right here in the face of abundance.

There is both a primary and a secondary law of increase. Men pile up possessions by human effort, labor, interest, and other ways of secondary increase, and grow into the thought that these are the real means of attaining prosperity. But possessions gained in such ways rest on a very insecure foundation and are often swept away in a day. Then men are in despair and often think that their source of existence is gone forever and life is not worth living. Such persons are really never happy in their possessions, because there is always a lurking fear that they may lose their money, and they are secretly troubled with the thought of lack in the presence of worldly plenty.

We cannot help but think that a wise and provident

Creator must have planned more permanent possessions for his offspring. So he has, and an understanding of this permanent source of all man's good lies in his power to possess and mold in thought the omnipresent substance of Spirit.

★ ★ WE LIVE in two worlds apparently: an invisible world of thoughts, and a visible world of things. The invisible world of thought substance is the real world, because it is the source of the world of things, and man stands at the door between the two, handing out with his thoughts the unlimited substance of Spirit. When man gets the right relation of the visible and the invisible into his mind and active in his thought, all his needs will be met. That is what Jesus meant when He said, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

But the invisible thought substance provided by God for man is very sensitive to man's thought about it; that is, about the things that originally came from it and that man claims as his possessions. If man hoards the things that he seems to possess, he clogs the spiritual channel from which they originally flowed and he receives sparingly from that source.

Watch your thoughts when you are handling your money, because your money is attached through your mind to the one source of all substance and all money. When you think of your money, which is visible, as something directly attached to an invisible source that is giving or withholding according to your thought, you have the key to all riches and all lack.

Paul had a consciousness of this law of thought in finances when he wrote to the Corinthians, "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully."

This law of the mind affecting resources applies espe-

cially to those who are responsible for the temporal needs of the family, because they are seriously interested and put actual thought substance into the monetary income and outgo. Children and those who have not labored to gain money put very little thought substance into it or its spiritual idea. But the heads of families need thought discipline in raising the prosperity consciousness, because the law is no respecter of persons, and millions of good people, the very salt of the earth, are in want the world over because they do not know this law of sowing and reaping in thought. The financial field is a large one, and we all are sowing and reaping in it every day. The financial genius deals in large transactions because he has big ideas of supply. He finds it easy to make money but hard to spend it wisely, so he forms a foundation or appoints agents to give away his wealth.

★ ★ EVEN THOSE who give their money to charity or to some movement for the good of men, like religion, find it difficult to give satisfactorily. There is almost always the feeling that they are giving where they will get no return and that their gift may not be used wisely. Often they give grudgingly, as if they cannot afford it, or from a sense of duty. Here Paul points out the law from the divine viewpoint. "God loveth a cheerful giver." "Cheerful" is translated from a Greek word meaning hilarious. God, being the giver of inexhaustible ideas of plenty, loves those who abandon themselves to a cheerful state of mind so that He may pour into their thoughts more abundance. Then Paul says, "God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work."

The thought behind the gift is the real measure of its value and efficiency. Jesus illustrated this when He called the attention of His disciples to the poor widow who cast two mites into the treasury, which was large in her estima-

tion because it represented the all of her living. It is what we think about our gift that gives it spiritual value and not the stamp on the coin. We all have heard of the careless Scot who tossed a crown, thinking it a penny, into the collection plate, and then asked to have it back when he saw his mistake. The deacon refused, and the Scot grunted, "Aweel, aweel, I'll get credit for it in heaven." "Na, na," responded the deacon, "ye'll get credit for the penny."

It is easy to forget that God is the source of one's supply, so we have our days of thanksgiving and grace at table, besides the discipline of acknowledging the Supreme Giver of all good whenever we receive or pay out money. The practice of tithing is undoubtedly the most expansive practice in this respect, and thousands of successful business men use it secretly to their continuous financial and spiritual profit.

Abraham tithed in the very beginning of his very successful career. Jacob vowed, "Of all that thou shalt give me I will surely give the tenth unto thee." Tithing for the support of his religion was incumbent upon every Israelite, and of all the races of the earth none has equaled the Israelites in financial ability.

★ ★ METAPHYSICAL insight reveals why the Jewish race has always been noted for its prosperity. They have made God partner in their financial transactions and thus kept the channel open from the source in the ideal to the manifestation in the realm of things. Whoever thinks that he is helping to keep God's work going in the earth cannot but believe that God will help him. This virtually makes God not only a silent partner but also active in producing capital from unseen and unknown sources, in opening up avenues for commercial gain, and in various other ways making the individual prosperous.

That the law works for those who persist in its application is beyond question. But nearly all who practice

tithing confess that in certain stages of their prosperity they do just what our text from Deuteronomy warns them against: "Beware lest thou forget Jehovah . . . when . . . thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thy heart be lifted up, and thou forget Jehovah thy God, . . . *lest* thou say in thy heart, My power and the might of my hand hath gotten me this wealth. But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth."

★ ★ A CERTAIN successful business man began tithing when as a young man he left school, and he religiously gave one tenth of his profits to God's work for many years until he became wealthy. He says that the more he gained the more independent he became and the more he thought that his success was the result of his own wisdom. The last straw was the sale of a piece of real estate in which his profit was ten thousand dollars. He decided that this deal was his own, that he had laid all the plans and worked them to a climax, and that God had had nothing to do with it. So he reinvested the whole ten thousand in another piece of property without giving the usual tenth to God. He said he consoled himself with the thought that if he concluded that God was entitled to a tithe he would give it out of the additional large profit which he was sure his new investment would bring. But this investment proved a bad one. He not only lost the tenth but the whole ten thousand. Other losses followed and inside of two years he was bankrupt. He then was repentant, went to God in prayer, made a new covenant and gradually got back on his feet financially. Again we give money a dignity that does not belong to it. Money and those who possess money are looked upon as wielding a certain power, and we show them deference that in no wise belongs to them. The foundation of this is fear—we fear the power of those who use money to their own ends.

Among the economic reforms proposed to rob money of its power or the power that men have given to it are various substitutes for it, the idea being that money is responsible for the abuses that have grown up through its use. But the destruction of money will not cure the evils that have come into being in the name of money. It is not money, but the love of money, that is the root of all evil. What men need to know is that money represents a mind substance of unlimited abundance and accessibility, that this mind substance cannot be hoarded or selfishly used by any one, that it is a living magnet attracting good of every kind to those who possess it, that those who train their thoughts to depend upon this mind substance for supply of all kinds never lack. When there is a need, they simply sing and pray and praise and give thanks that their need is bountifully supplied. If the mind is free from attachment to money or love of it and lovingly concentrated upon the mother substance, there is never failure in the demonstration.

★ ★ "BECAUSE thou servedst not Jehovah thy God with joyfulness, and with gladness of heart, by reason of the abundance of all things; therefore shalt thou serve thine enemies that Jehovah shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things."

This was the admonition of Moses to the Children of Israel, and it holds good to this day. Making a living is a species of slavery to most persons. To them God is a slave driver and they are continually under the lash of their own thoughts of how hard it is to make a living. Life to them is just one task after another without any hope of rest until after they are dead. Many of them actually look forward to death as a great holiday.

This certainly is not the destiny planned by an all-powerful and all-loving Father for His children. When

we groan and sweat under the stress and strain of life, we are serving Satan instead of God. The satanic consciousness would make us believe that there is a limited amount of the things necessary to life and that we must labor hard to get our share. It is true that such conditions do come upon those who have turned their faces away from God: "In the sweat of thy face shalt thou eat bread."

Those who follow Jesus in the worship of the loving Father escape the effects of the curse of the serpent and are restored to the liberty of the sons of God. All work becomes divine when man affirms that he is working for God and that God is a generous paymaster. Then joy and gladness of heart will automatically spring up in the soul "by reason of the abundance of all things." This means that when we praise and give thanks to God for His supply and support, we open our mind to the inflow of the abundant spiritual essence of all things.

Jesus said that before we can enter the kingdom of the heavens we must become as little children. Most children are bubbling over with happiness. They have not yet been taught how to take life in the serious, solemn manner of the average adult. They hop, and they skip, and they sing, and their daily needs are met.

We all look back on the joys and freedom of our childhood and wish that they might have lasted always; and why not?

★ ★ WE HAVE been taught that in mature life we have many hard lessons to learn, that trials and tribulations are an essential part of man's life, and that we must experience them in order to develop our character; that is, our soul. But Jesus said we must become as little children before we can enter the kingdom of heaven and that that kingdom is within us.

The little child has no consciousness of the tribula-

tions of life and the logical conclusion is that when we unload false states of mind and become childlike we shall begin to realize what heaven is like.

I read the other day of a very wealthy man who said that if he could be assured that some one would provide him with his daily needs and relieve him of the burden, he would gladly surrender all his wealth.

This man was voicing the call of every soul for access to the natural source of its good, which was instituted from the beginning by creative Mind. " 'For your Father knows your necessities before ye ask Him. Consequently, you must pray in this way:

" 'Our Father in the Heavens; Your Name must be being Hallowed;

" 'Your Kingdom must be being restored

" 'Your Will must be being done both in Heaven and upon the Earth.

" 'Give us to-day our to-morrow's bread;

" 'And forgive us our faults, as we forgive those offending us, for You would not lead us into temptation, but deliver us from its evil.' "

This translation of the Lord's Prayer is by Ferrar Fenton, "The Complete Bible in Modern English."

In a footnote to this translation he says:

"The above is the literal translation of the original Greek, retaining the Greek moods and tenses by the clearest English I could. The old versions, having been made from a Latin translation, could not reproduce the actual sense of the Saviour as given by the Evangelists, for Latin has no aorist of the imperative passive mood used by Matthew and Luke.

"The force of the imperative first aorist seems to me to be that of what is called a standing order, a thing to be done absolutely, and continuously." Ferrar Fenton says that the aorist is a tense expressing complete action in a single movement. So we see that according to the preface

of the Lord's Prayer as originally given by Jesus, He warns us not to pray for something to be done in the future. Instead, since God has already provided the things we need before we ask Him, our prayers should be in the nature of a command implying our recognition of the fact that they are now appearing in our world. As Fenton says, the prayer is of the nature of a standing order, "a thing to be done absolutely, and continuously."

So we see that we are not to beg God to provide for us, implying that He has been like an improvident parent whom we have to remind of His remissness. God has provided absolutely and continuously for every need of man, individually and collectively, and everything belongs to us: "All things whatsoever the Father hath are mine," said Jesus.

Learn to Forget

Turn from the past with its old regret;
  Harvest the wisdom and shut the door;
Turn to the dawn when the sun is set,
  Turn from the chill of nevermore.
    Learn to forget.

Is there a past with a judgment debt?
  Do what you can, then, make your pledge;
And, turning away from the memory fret,
  Live on the moment's brittle edge.
    Learn to forget.

—*Edwin Markham*

MARRIED UNHAPPINESS

What Is the Answer?

PART ONE

BY ELEANOR HUNTER

Dear Unity:

In the *Weekly Unity* of October 13, 1934, the first article is "Physician, Heal Thyself."

In this article I find the statement "You cannot be held in a condition of inharmony because your husband is inharmonious."

I want more than anything on earth to have harmony in my home, yet there is, continually, inharmony. Am I to blame? I love my husband and have always wanted and tried to please him. I have borne and reared a creditable family. I have worked as hard as he has and sacrificed more than he to make our home and accumulate property to insure an income.

In our early married life he was continually impressing upon me the need of saving in order to have plenty in our later years. Now, in our later years, he takes the income and spends it on himself and ignores me.

Is that fair? Is that my just reward for serving him faithfully through all these years? How can I be joyful and peaceful when he doesn't speak to me for days, except when I ask him a question or speak to him in such a way that he must reply? Then the reply is a mere grunt.

Without consulting me or even speaking of it to me he brings in carpenters and tears up our house whenever he pleases. It is my home too. I have helped make this home.

Am I making a mountain of a molehill?

I want him to be kind and loving to me and fair to me. I am told—and read—that we attract what we want.

You say I am the one to be healed.

He will offer his—our—car to any member of the

family who wants to go, but when I ask him to take me (he never offers), he does it grudgingly or not at all.

When other people are around, he delights in telling how I have everything I want, how I do as I please, and so on and so on.

And if I question it, he says I am trying to start a quarrel. This probably sounds sordid to those not concerned. But I honestly want a solution. I have been and am patient, hoping conditions would improve, but it goes on and on.

I can't think God doesn't care. If I am His child and He wants me to be happy, why doesn't He give me the answer? I'm not complaining, but I wonder why. If I am the one to be healed, what is the thing I'm to be healed of?

Maybe it has helped me to put this down on paper and maybe it hasn't. Am I the one who is selfish? Am I expecting too much?

Yet "ask, and ye shall receive."

Am I asking the wrong thing? Oh, I do want the answer! If I need healing—and you say I do—why doesn't it help to want the answer so much?

An Earnest Seeker

EDITOR'S NOTE—The following article was written in response to the foregoing letter. We publish this article with the hope that it may help others faced with a problem similar to that of the wife who wrote the letter. It may seem that the author of the article has placed too much blame on the wife and let the husband go almost scot-free. But this is because the wife asked the questions and sought help. The husband could accept and use the suggestions given and achieve just as good results as are possible for the wife. From a Truth standpoint, in any marital inharmony the responsibility for and the privilege of ending it rest equally with both husband and wife. In seeking peace and harmony, husband or wife should remember that "Two it takes to make a quarrel, but one can always end it." Either one.

THIS LETTER, while it is one person's individual cry for help, gives voice to one of the greatest problems of life, married happiness.

The writer says she really does want the answer, and I realize that the answer, to be helpful, must be in the specific terms of the situation itself, rather than in

the form of metaphysical generalities that, no matter how true they may be, will seem too abstract for a problem lived with so constantly.

We are told that anything that has life grows. This applies to the circumstances of human life, just as it does to fruits and vegetables and the human body.

But it is not the situation itself that becomes alive and grows. It is the relationship we establish with it when we meet it.

Daily we are confronted with dozens of situations. Some of them we notice and thereby establish a thread of contact with them. Others we do not notice at all. And while equally present, they are actually not present for us at all. As far as we are concerned they never "happened."

★ ★ To be more specific, you are busily engaged in reading. The children come home from school, bring two or three of their friends, and they romp through the house having a hilarious time.

On one occasion you are so engrossed in your book that you practically do not hear them at all. The noise passes over you like water off a duck's back.

On another occasion it seems as if they were knocking the house down. You are so disturbed by their noise that you cannot read. You jump up crossly and reprimand them.

On still another occasion you again are quite conscious of their uproar. But this time you feel a sense of pleasure in it. You think, "Isn't it grand to have children around? I love to hear their laughter and see their happiness."

The point is that the situation was the same each of the three times, but you reacted differently to it each time. The first time you were unconscious of it entirely, did not establish any contact with it at all, and it was as if the situation had never existed. The second time, you did establish contact with it, but you established an unhappy

one, and the situation was for you what you saw in it: noise and confusion and irritation. The third time, you also established contact with it, but this time it was a happy one, and you got happiness out of it.

Now, the situation itself was not the thing that had life and the power to grow, but the thread linking it to you had, the relationship you established with it. And that relationship grew exactly according to the qualities you invested in it.

★ ★ NOW PROVE this for yourself. On a morning when you begin by making irritating contacts with little incidents, do you not find many more such irritations arising all day long, each of them increasing in seriousness, though the first may have been as innocent a one as your annoyance at the children teasing each other before they left for school?

Let us therefore establish the fundamental reason why various circumstances happen to confront us and how they grow—and why they are determined by ourselves.

It is because, regardless of what it actually is, for us everything is exactly what we see in it, the kind of attitude we establish toward it.

The situation is inanimate. It does not grow, but the relationship we establish with it—happy or unhappy, loving or resentful—becomes a living thing, growing and producing fruit after its own kind. And its fruit is always more circumstances of the same nature.

If circumstances surround us of which we take no heed, with which we establish no contact, there is no relationship of any kind to grow and produce more.

If toward a situation we establish an attitude of resentment and self-pity, we grow more situations involving resentment and self-pity.

If to a circumstance we establish a relationship of delight and pleasure, the relationship grows more circum-

stances in which we can take delight and pleasure.

And if we establish a relationship of tolerance toward a situation be it good or bad, by that act we accept the situation, establish the thread that binds it to us and keeps it present.

★ ★ THUS YOU can see why the patience our writer mentions has really helped to keep her situation with her. It is not an evidence of God's presence to be patient with a situation that is obviously not of God's design. It is only an acceptance of something that is not Godlike.

This will explain the fallacy that she mentions, in which so many people believe, that "we attract what we want."

We only attract what we want when we recognize its presence and establish a mental contact with it. What we surely, irresistibly attract is what we have in our consciousness, and that frequently is the very opposite of what we want. We are filled with the other person's meanness or bad temper or injustice, our own unhappiness and misery, and so we attract it. Our mental attitude toward the things we want is an aching longing for them, which in itself is an evidence of our recognition of our separation from them.

Now, seeing the finite working of the law of growth that has created for this woman her particular unhappiness, let us see exactly how she has developed it.

In the very beginning before she and her husband were married, and even afterwards for some time, she saw only the good in him. Perhaps before they were married others saw bad points in him and even tried to show them to her, but she would have none of it. She refused to see them. She wouldn't listen. She refused to establish contact with them. And what was the result?

★ ★ SHE WAS happy. They were happy.

Only the good things in him with which she established contact had any effect upon her. They were the only ones that she recognized, and she enjoyed the benefit of the resulting relationship.

But later for some reason or other the writer of the letter began to establish contact with the annoying incidents. Why? Perhaps because mankind for centuries has had such a strong belief in unhappiness that it still bears its fruit in our life unless we are constantly watchful to refuse it admission as being a lack of the good that is God. At any rate she established a resentful contact with the annoying characteristics of her husband. She began to be sorry for herself.

Nor am I being unsympathetic in pointing this out, for I know how dreadfully painful such situations can be. I only want to emphasize the fact that you cannot afford ever to be resentful or sorry for yourself. For as sure as you are, you are going to grow a larger crop of similar circumstances.

So the first time she was resentful of an incident—which we grant might have been due to her husband's selfishness or unkindness—she grew three or four more such incidents. And as she resented each one in turn, it grew still more. Remember, one kernel of Indian corn may produce several hundred or a thousand kernels similar to the original one. Gradually she had developed such a crop of unkind situations that they overbalanced the good, and it was almost impossible to see the good in the man at all. She had reversed the relationship with him that had existed in the beginning.

★ ★ Now, I KNOW you may say, "But how could she help seeing these unkind situations and resenting them?"

Well if her child had done something wrong, she would not have made a big thing out of it. She would have discounted the importance of the child's act

because he was a child and might be expected to make mistakes. When her husband did something that we grant was unkind, why could she not discount it in the same way, minimizing its importance as much as possible and not permitting it to raise a barrier of resentment and indignation between him and her, recognizing instead that all of us, having not yet reached perfection, do make mistakes.

That would have been a good, human, psychological way of looking at it, and if she had adopted it, even without knowing anything about Truth, she would have dismissed the incident from her thought. She would not have harbored resentment or self-pity because of it, and it could not have grown more such situations of the same kind.

And if you want verification of this, consider the quarrels that start but never get anywhere in your own home. Perhaps your husband comes in tired at night and makes some unkind remark about dinner. If you happen to be feeling generous, you discount it and let it slide, perhaps making some propitiatory response; the conversation turns to something else, and later you go to the movies arm in arm. Had you responded in kind with a cross retort, the quarrel would have grown. Had you kept still but resented it, your whole being would have tightened up with that resentment; your husband would have felt it; the air would have become strained, and the evening a total loss.

This explains the situation from a human, psychological standpoint. Now let us see how she could go even further as a student of Truth and draw upon the Infinite to help her solve the problem.

(TO BE CONCLUDED)

In moments of reflection let your thoughts dwell on present blessings rather than on past misfortunes for so shall you increase the one, while the other will disappear from mind.—SELECTED.

TRUTH FOR CHILDREN

God is here . . . The divine power is present in human affairs . . . It may be laid hold of by the weakest and simplest of us, giving us power and wisdom for all our problems.

BY ZELIA M. WALTERS

IF WE HAD been discussing the teaching of "truth" to children some fifty years ago, we should have confined our consideration to one small portion of the subject, namely the refraining from lies. That was what we meant when we spoke of a truthful person. He was one who did not tell lies. But the world does move forward, and we are interested in much more than that when today we speak of teaching "Truth." The old training was negative only. If by some means we managed to train the child so he would never tell lies, we considered that our work was done as far as his training along this line was concerned.

Frequently parents fell into the old error that the end justifies the means, which has worked such havoc in individual characters, in church and state. Any means was fair if you could inspire in the child the habit of telling the truth. Punishment was commonly used. If you could make the child fear the punishment that followed the discovery of a lie, perhaps you could make him truthful. In old books of fact and fiction, in the diaries of colonial and revolutionary days we find accounts of this method that now fill us with horror. I recall one story from an old

diary dating back a hundred and twenty-five years. The five-year-old boy had told a lie. His father, after telling him that he was a disgrace to the family, beat him severely. His mother wept and told him in detail of the hell-fire awaiting the liar. The poor confused child was treated as an outcast, the entire family hourly reminding him of his terrible sin.

But the fear method, enforced by the rod, the family's scorn, and hell-fire, failed. The child was always thinking he could get away with it the next time. He didn't mind lies at all, only what happened when lies were found out. More humane parents tried bribery or rewards. The really wise ones tried the force of the example of truthfulness.

★ ★ NOW WHILE the subject of truth has opened up into the vast world of Truth, wherein we may change the course and destiny of life, we are still interested in teaching our modern children to refrain from lies. So we may consider this small negative division of Truth first.

Why do children, or grown people, tell lies? We might find a hundred reasons as we survey individual cases, but all of them can be grouped under a few heads. Lies are told from fear, from the desire to escape consequences (such as scolding, nagging, or inconvenience), from confusion concerning just what the truth is, from imitation of another liar, from egotism (the desire to appear braver, wiser, more important than we really are), and from imagination.

If you are a parent or teacher, think for a moment if all the lies with which you have had to deal did not come under these heads. Now instead of punishing, bribing, or even admonishing, suppose we try to remove the causes—at least for the children. It is merely a question of removing stumbling stones from the path of these young pilgrims. We older people may look out for the boulders

and go round them or climb over them, instead of bruising ourselves against them. But the children need our help over this rough way.

The fear method never did work, even in the old days of cruel severity. When I think of it, I am reminded of Robert Ingersoll's vigorous denunciation of it. He said: "When your little child tells a lie, do not rush at him as though the world were about to go into bankruptcy. Be honest with him. A tyrant father will have liars for children. A lie is born of tyranny upon the one hand and weakness upon the other . . . Be honest with him. . . . Tell him it is not the best way; that you have tried it."

★ ★ DO LET US remove fear in the home. Teach the child from his earliest years that there will be no punishment if he comes and tells the truth about his errors before he is found out and called to account. Teach him that truth is much more important than the window he may have broken or any other destruction his mischief may have caused. When he does come and confess his childish sin, keep your word rigidly. No punishment, no reproach, no clouds in the domestic sky. His attitude of truth and courage has removed them. But when we say no punishment, that does not mean that the child shall be relieved of his responsibility. Explain to him that he must set things right as far as he can. If it is a window through which he has thrown his ball, he must earn money to repay the cost of the broken pane. Explain to him that it would not be honest to do anything else. He will agree with you, he will not even consider it a hardship if there is no anger shown and if he is spared the scolding that so many parents mistakenly think will enforce the lesson. If your child has any mind at all, he will see the lesson for himself, and in the course of earning a new window he will resolve to be more careful of his ball thereafter. The case of the ball and the window merely suggests a method

for dealing with any mischief he may confess.

★ ★ THEN THERE is the lie told to escape trouble, to smooth over a situation, to avoid explanations and perhaps blame, to bolster up an alibi, to shift the blame to some one else.

"Did you finish all your problems?" asks mother who has had a report from school that her son is not doing well in arithmetic.

"Yes," says the child.

He did not finish them. But Mother would not understand why he preferred to go and play. To tell the truth would have brought blame, argument, perhaps more problems. It's much less trouble, the child mind reasons, to say yes. Of course the day of reckoning will come when the monthly report reaches Mother. But the child doesn't look ahead that far.

"Did you run across the flower bed and break down my plants?" says Mother indignantly.

"Jimmy did it," replies Tom.

This is not the exact truth. Jimmy did, but Tom did too; but Tom thinks he can avoid a disagreeable time by putting all the blame on Jimmy.

The child who lies to escape trouble, to make things smooth for himself, needs to have about him the example of perfect, scrupulous truth. He needs the aid of suggestion: stories of heroes who clung to the truth no matter what the cost. He also should have definite constructive teaching. Bid him use his reason; bid him see that he does not avoid trouble by his evasions, that more trouble piles up for him in the end. Show him how liars injure themselves. He should be watched closely enough so that his story can be checked when he departs from the truth, and there should also be a penalty. His lies may seem trifling. He doesn't injure any one. He does not lie from cowardice. But these attempts to shift and evade the blame

are really serious. They undermine character, and after a while you have the shifty, untrustworthy adult headed for social and economic failure. Never nag or scold this child, or any child. Children instinctively shrink from the long reproofs and arguments which some parents use with the idea of making the lesson sink in. Say in the briefest words and in the quietest manner what you have to say, then stop, and never mention the matter again. If you are ever tempted to bring it up, remember the Lord's prayer: "Forgive us our debts as we also have forgiven our debtors." Yes, that means your child too.

★ ★ MANY A small child lies from confusion concerning what the truth may be. We have seen children forced into a lie by an overbearing teacher or parent. "You did do this, didn't you?" a grim adult shouts at him. "No," says the child uncertainly. "Oh yes, you did. Tell me the truth now or it will go hard with you." After considerable of this bullying the child says he did do it, though he isn't quite sure what it is. Never assume that a small child is lying. If he hasn't been terrified, he has no reason to lie. Take time to be patient with him. Make sure that he knows what you are talking about. He may have forgotten all about his little misdeed of a few hours before. "What is truth?" cried Pilate; and many a small child, if he were articulate, might well repeat the cry when he is being harangued by some unintelligible elder to tell the truth. He doesn't know his world well enough yet to be sure of the truth.

★ ★ WHAT SHALL we say of the child who lies from imitation, who learned from parents who are careless of the truth? We can only pray God that they may awaken to the situation while the child is still in their hands and may be turned toward the truth. Do you always tell the child the truth as you see it, keeping to it with scrupulous

exactitude? Do you ever give promises carelessly and then forget them or even break them, or do you regard a promise given a child as a bond in which your honor is concerned? Does your child ever hear you utter the insincere little social speeches. "Good-by, Mrs. Jones. It was so nice of you to come and see me. I've enjoyed your visit." Then as the door closes, "Stupid old thing, why does she keep coming!" Does the child ever hear that his father has taken unfair advantage of another in a business deal or hear him praise some one else's sharp dealing: "Well, it doesn't seem fair, but that's business, you know. You can't carry religion into business." Let us examine ourselves. How truthful are we? And since our children have to live with us, how truthful dare we expect them to be?

★ ★ THE CHILD who lies from a feeling of inferiority needs a different kind of discipline. He tries to make himself out bigger than he is. Blindly he is on the track of something he ought to have. We all need to know within ourselves that we are strong, brave, and fine, able to master any situation. But we need to know this in the silence within ourselves, not to talk about it. To deal with this child with severity will drive him deeper into the pit of inferiority and failure. Say to him something like this: "Of course you want people to think you brave. But it does no good to tell a lie about it. A lie is always found out after a while. You must be really brave so that you can act like a hero when the time comes. You must practice every day by doing the little hard things that come to you. It's just like music"—or baseball, or swimming, or whatever the child is interested in. "You practice the little exercises each day, and after a while you are ready for the big hard one."

At last we come to the child that tells tall stories out of his riotous imagination. He really isn't lying at all.

He is a fictionist. In a bygone age he would probably have been a minstrel's "apprentice," getting ready to wander up and down the land, astonishing castle and cottage with his romances and adventures. In our age he may be getting ready to write the great novel of the age. Let him keep on telling his wonder tales, but try to get him to label them as fiction and to differentiate between fact and fancy.

★ ★ BUT WHAT about the larger Truth, in the possession of which we need never bother about lies or standards of honor? In this every child should be rooted and grounded from his earliest years so that his life will be a great adventure of going on and ever discovering new Truth. Christ said of such Truth, "Ye shall know the truth, and the truth shall make you free." Free from what? From everything that limits life. Can we teach the little child in our home something of this great Truth, or rather can we put him in the way of discovering such portions of it as he can use? Truth cannot be transmitted any more than faith can. It is not a formula to be memorized. It is a way of life to be experienced. We may say to the child, "God is here, present with us." We may teach him to repeat it parrot fashion. But until he has experienced the presence of God it is not Truth to him; no, not even though he may believe our statement. Thus you see what we mean when we say that the larger Truth must be experienced. But we can clear the way for the children to find it, and turn their steps in the right direction.

We are coming now to the spiritual world. There will be some who say that a child is a little materialist living entirely in the world of the senses and unable to comprehend spiritual things. But this I believe is a mistake. Children are close to God. Christ so reminded us when He bade us become as little children if we wished

to enter the kingdom. The faith of children is not credulity entirely. They have flashes of insight and inspiration that startle us. They often see through the material to the spiritual counterpart. They are capable of noble impulses and heroism.

★ ★ IN THE lesson on religion we shall take up at greater length the child's response to the spiritual world. Here under the present heading we list briefly some aspects of Truth that we wish to keep before the child until out of his familiarity with them he begins to know them for his own Truth:

1. God is here. The divine power is present in human affairs. It may be laid hold of by the weakest and simplest of us, giving us power and wisdom for all our problems. All the fine and splendid and noble things that man has done have been done through the seed of the divine in him, whether he acknowledged God or not. The poet, the musician, the artist, the scientist, the inventor, the statesman, the financier, the philanthropist worked out his great achievements through the God power present in him as a son of God. The man and the woman with the so-called small task—the country doctor, the minister who is truly a shepherd to his flock, the farmer, the artisan, the mother who makes a happy home—they too glorify their work with God power. Let the child begin to learn this, and nothing can turn his life awry. "The gates of Hades shall not prevail against it."

2. There is a divine pattern for each life. We were not tossed out on the ant hill of life to scurry about frantically and aimlessly. We were thought of and planned for by God. Let us early find out what God meant us to do.

3. We make our own fortune, good or ill. By word, thought, and deed we are shaping the pattern of our tomorrows.

4. We are God's living epistles. Epistles do not talk. They are read by those who stop to look at them. We have a responsibility to show our heavenly Father to the world, not by loud protestations but by what we are.

5. Love, not force, is the great motive power of the world. It is both enduring and invincible.

★ ★ THIS IS the merest outline. You will fill it in according to your own spiritual maturity and the child's needs.

Finally, let us teach the child with humility, remembering that while we may bring him Truth now, he is going to go on past us into the new world, discovering new Truth that perhaps we glimpse but dimly now. For we have only explored the fringes of the world of Truth. Out there lie the vast uncharted places awaiting the eager feet of the children who are growing up now. Sometimes revelation draws the curtain a bit and lets us look into the dazzling future. Science, going along the path that revelation has already trodden, has the vision too and gives us hints of the wonders that are to come.

EDITOR'S NOTE—This is the second of ten articles by Zelia M. Walters. The third will appear in March UNITY.

HEALING THOUGHT

I am happy in the thought that my life is hid with Christ in God and my whole body restored to health and wholeness.

PROSPERITY THOUGHT

I delight to meditate upon Thy law of abundant spiritual supply, and whatever I do prospers.

USE FROM JANUARY 20 TO FEBRUARY 19

GOD WITH US

God is that invisible, vital energy in mind which has the power to create, to bring forth . . . He is Spirit, formless and all-pervading . . . By His very nature God shows Himself to be ever present as life, love, intelligence, power, and substance.

BY E. L. FAGIN

WHEN WE SAY that God is ever present everywhere at all times, just what reaction does that cause within us? Is it a mere generalization or is it a living, vital conviction that permeates everything we do, every word we speak, every thought we have, every step we take? Let us each look within to find the answer to this question.

How shall we know what the answer is? Let us think about that for a little. What is God? How is He ever present?

God is that invisible, vital energy in mind which has the power to create, to bring forth. God is self-existent, complete. There can be no additions to or subtractions from God. He is the motivating energy of all life, whose purpose is to bring forth perfect creation. He is Spirit, formless and all-pervading. He permeates and penetrates every atom in the universe imparting to each its life force, as the air fills all space and furnishes the very breath of life. He is omnipresence not confined or limited by any form, any time, or any locality.

God is principle, the impersonal principle of being. By principle we mean that which is inherent in anything, determining its nature, essential character, essence. So God is the essence of being, the foundation not just of your being and mine, but of universal being. God is being.

God is the sum total of all good, not merely goodness, but all good. He is not only life, love, intelligence, power, and substance, but He is all life, all love, all intelligence, all power, and all substance. Hence everything that we recognize as good is God. He is the highest good, all that is beautiful, harmonious, and orderly.

★ ★ NOW LET US think of Him as life. What is the full import of the statement that God is life? It is this. Universal life or motivating energy is generated by Divine Mind and flows from it constantly, coming from the invisible into the visible, so that what seems to be an increase of life is simply an increase of the outer evidence of life. For life itself is limitless and boundless. We often speak of the breath of life, by which we mean in a sense the air we breathe, of which there is an unlimited supply as far as the individual is concerned. In the same way life is limitless.

Now let us think of God as intelligence. He is that mind which conceives and images all creation before it is brought forth into manifestation. This is the spiritual birth in God-Mind that precedes all outward manifestation. Intelligence is the knowledge principle in God. It is that mind substance out of which ideas are made. It is the power of understanding, the faculty of knowing or apprehending. God is the fountainhead of all knowledge and wisdom.

Again how shall we explain God as love? Love is that unifying quality in Divine Mind which binds the universe in one harmonious whole. It is that drawing power at the center of the universe which binds and attracts. It draws all good to it as a magnet attracts iron. By the attractive power of love man is drawn to God-Mind; hence love is the fulfillment of the law, for it creates a harmonious whole, brings all things into unison. Love may be likened to harmony in music,

coherence in rhetoric, cohesion in physics. It is like the law of gravity, which attracts bodies to the center of the earth and holds them in their place on the earth's surface.

★ ★ Now how shall we think of God as power? Power is the ability to act or effect, whether latent or exerted. It is the ability to produce change, the capacity to do. God is power. He is the producing principle in Divine Mind. God is that moving force in the universe which brings about change. On every side we see everything constantly changing, except God. From day to day the very aspect of nature changes; in fact, from minute to minute nothing remains static. The power of God works, constantly changing, producing life, growth, and expansion of good. There can be no growth without change and no perfection without growth. This ever-moving power which presses out toward the manifestation of perfection is life, energy, growth. Change is good. It is God's power working in and through the universe, constantly pressing forward to perfect expression. To be able, in its perfection, is to be God.

As for God as substance, how shall we consider this phase of Him? Substance in the invisible, before it takes form in the manifest world, is the raw material of mind out of which all being is created. It is that quality of being by virtue of which it can be formed into matter. Spiritual substance or God is the unseen foundation, the invisible basis of all creation. Every physical manifestation is first created and formed out of spiritual substance in Divine Mind, before it is pressed into outer expression. The spiritual substance of each of these expressions or manifestations is God, though it is not all of God. God is the sum total of all mind substance in the universe and each one of us represents the pressing out into physical expression of a certain

measure or quantity of this mind substance or God. There is that back of each form which produces the medium through which the idea expresses itself. Substance by reason of its innately spiritual quality is limitless, for it is the true idea that underlies all form; it is the real of the form. Physical form is the outpressing of this true idea from the invisible to the visible.

★ ★ LET US GO back now to our two leading questions. What is God? How is He ever present?

By His very nature God shows Himself to be ever present as life, love, intelligence, power, and substance; for how can we as active, living beings deny the presence of life, and while expressing love in our heart, deny the presence of divine love; while using intelligence in any degree whatever, deny the presence of infinite wisdom. With evidence of power to accomplish even a very little, shall we deny the presence of divine power and while using the very simplest of God's ideas, shall we deny the presence of substance? How clearly and how simply His constant presence is made evident to us! For not from without but from within comes the evidence of His constancy. This is not merely a pretty theory. It is a vital fact: vital for the reason that the strength of our conviction of His presence definitely determines our capacity for expressing all good. The more constantly and firmly we realize His presence the more does our expression of good increase. As we dwell in His presence we desire to do those things which are conducive to good. Not that we can always see the result as good, but we are led by divine guidance to think, feel, speak, and act in such a way that only good results. This is not a generalization, it is true specifically. In the consciousness of His presence we have no fear or timidity, for we know only love, and love casts out fear; we are wise with the wisdom of infinite mind; we are

radiant with health and happiness; vital with the inspiration of the spirit; harmonious and orderly in that which we accomplish, since it is done in accordance with divine law.

★ ★ THE CONVICTION of His presence shows me too that I have no corner on God. He is present in my neighbor as in me, and I can recognize that presence readily. In God's presence it is easy for me to declare of my neighbor, "I see the Christ in you. You are the son of God." God (good) is immanent, indwelling, inherent in everything in the universe, and by my realization of this fact I incorporate that good into my mind, my soul, my body, and my circumstances. However this realization not only increases my capacity for good but actually raises the capacity of those about me. When I recognize the presence of good in my neighbor, I am actually helping him to manifest even more good, for good is not sterile. It is fertile and only awaits the sunshine of recognition to bring it forth into full bloom. Good is everywhere, in everybody, in everything, and it is our business to see it and bring it into manifestation.

If I had lived when Jesus lived and had known Him and spoken to Him face to face, I have often wondered whether I should have recognized the divine in Him. Would I have been one of His disciples or would He have been to me just another man? I wonder! But Jesus said, "He that believeth on me, the works that I do shall he do also." He had no thought that the men about Him were any less divine than He. So it would seem that if I deny any man's divinity, his God image, I am also denying the Christ as Peter did. If I see less than perfection in anything or anybody, even in myself, I am denying the omnipresence of God, good. I dare say there isn't one of us who does not honestly believe that if he had been in Peter's place he would have been loyal

to his conviction of the immanence of God in Jesus, but how about the immanence of God in you and me? Are we as sure of God's presence as we are that the sun will rise tomorrow or that night follows day? We should be more so; for although all physical manifestation should change its form, the one absolute fact, the one assurance that we have is the stability of God. "Heaven and earth shall pass away: but my words shall not pass away." His constancy cannot be doubted.

★ ★ SUPPOSE WE were each to take just one day—tomorrow, for instance—and determine that we would live that one day at least in God's presence. Wouldn't that determination revolutionize everything we did? Say we were instantly to feel and know His presence the minute we awoke. Wouldn't our first thought be to bless that day and praise it? Wouldn't everything we looked upon have a new and happier significance? Surely. Even the most familiar things in one's bedroom would meet one's gaze with a friendlier eye, as it were, and answer one's usual needs more graciously. Things and circumstances would fall into place, for we should find less friction, more harmony, inasmuch as we should carry with us the consciousness of harmony. We should that day experience no lack of any needful thing, for in His presence there is no lack. And on that day we should find ourselves smiling at people we never saw before and find them smiling back. On such a day we should see more beautiful things about us too. No doubt there would be more lovely, happy faces in the streetcar and in the shops; the flowers would bloom more gayly and we should feel like singing with Pippa, "God's in His heaven. All's right with the world."

If we were to find a friend who proved himself very loving and helpful, who brought out the best in us and made us glad to be with him, shouldn't we take every

opportunity possible to be with him? Shouldn't we look forward to the next meeting with pleasure and try to make ourselves more worthy of his friendship? God's presence is the great harmonizer, the great beautifier, the inspiration of wisdom and love, the one great complement to the divine in us. How then shall we fail to recognize His presence and seek to dwell in it continuously?

★ ★ BUT, YOU say, how shall I go about it? How do I cultivate God's presence? Simply by refusing to recognize anything but good. Look for the good, declare the good, express only the good, know confidently that good is everywhere present, bless and praise everything as good; for thus you become receptive to it. Do not think of apparent hardships, shortcomings, or injustices as such, but magnify those things which work for your good. Again you say, What about that bill that is due next week, that fellow next door who lets his chickens into my garden, that job I need, or that promotion I had expected and did not get? Even these are good, for they are teaching you self-control, forgiveness, patience. They are requiring of you the utmost in intelligence and creative thought. If you are determined to see only good in spite of appearances, you will not fret and worry. When you know that God, good, is everywhere, burdens disappear. When you realize His presence, God can and will manifest Himself in that which will turn all circumstances and conditions to good.

"Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there;
If I make my bed in Sheol, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me."

No matter what my state of mind, circumstances, or apparent lot in life, God dwells within, ready to "work in me to will and to do whatsoever He wishes me to do"; and He wishes me to have and to do only that which is good, which fulfills His law. He wants me to lay bare, as it were, the good that underlies false external appearances, and He wants good and more good to be active in and through me. By my recognition of His presence, the good becomes active for me.

"Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors:
And the King of glory will come in.
Who is this King of glory?
Jehovah strong and mighty,
Jehovah mighty in battle.
Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory will come in.
Who is this King of glory?
Jehovah of hosts,
He is the King of glory."

May our consciousness be so lifted up that "the King of glory" may find a constant abiding place there and fulfill His purpose in us. Thus we shall find the unison that we seek with all good, all harmony, all wisdom, all love, and all life.

Thou didst leave Thy throne and Thy kingly crown,
When Thou camest to earth for me;
But in Bethlehem's home there was found no room
For Thy holy nativity.
O come to my heart, Lord Jesus!
There is room in my heart for Thee.

—EMILY E. S. ELLIOTT

VIBRATION

The mysteries of mind have ceased to be something that is known by just a few people . . . There was a time when the occult was a hidden teaching . . . That day is gone . . . The door is wide open for every individual.

BY GARNETT JANUARY

WE ALL LIVE in a sea of vibration. There is nothing but vibration. What we call substance is a quivering, vibrating essence.

Man lives in the midst of vibrating substance and by his thinking, by his unified mental attitudes he directs, recharges, polarizes the vibrations of the whole universe.

This is a universe, a one-vibration universe. Nothing is out of place in a universe. We dwell in a universe of essentially right harmonious vibration. But man may direct, redirect, re-form the vibrations of the universe, for vibration is polarized or directed by affirmation or the affirmative activities of man.

All vibration is an effect or manifestation of the I AM. It is all directed by that which we have in the creation story in The Book of Genesis: "Let there be . . ." That is an I AM statement that directs, polarizes all creation; gives it form; gives it activity; and in our story of creation we have "In the beginning . . . God said, Let there be . . ."

Where were you then? You were there in the consciousness that is God! You said, "Let there be . . ."! You were there in the beginning! Jesus Christ was there in the beginning! You still are there in the beginning. The first affirmative vibration that said "Let there be

. . ." is continually and completely in that attitude, that spirit where you are saying, "Let there be . . .," "I AM this," "I AM that," "I AM the other." That is our first premise for health and life. That is the first attitude which charges, directs, forms this perfect energy life which you bring into being.

★ ★ GOD CREATES through man! The universe is brought into being through man!

We are apt to overlook the importance of the creative work of God in and through man and the universe. One of our most brilliant scientists, Sir James Jeans, says, "For aught we know, or for aught that the new science can say to the contrary, the gods which play the part of fate to the atoms of our brains may be our own minds. Through these atoms our minds may perchance affect the motions of our bodies and so the state of the world around us."

Science admits that our mind is what molds and forms the invisible substance. All there is in the universe is molded through man. Science proves that God is impartial, absolute, just in all His relations with man and through man.

The mysteries of mind have ceased to be something that is known by just a few people. There was a time when the occult was a hidden teaching, was held by a few holy men, who refused to teach it to every one.

That day is gone. There is nothing hidden. All is luminous with mind. We may use and appreciate it. The door is wide open for every individual. This is shown by the rending of the veil of the Temple at the time of the Crucifixion.

We should realize that our mind can understand the universe; claim that there is nothing too wonderful for our mind to grasp. Let us accept and recognize the mind of the Christ, which activated the Jesus man and enabled Him to do the great things. Let us open our mind to the

glories of the kingdom of the heavens.

★ ★ OF COURSE we recognize that it is not a geographical region somewhere. There is no "after while" in our ideal, to be established somewhere else; the kingdom of the heavens of which Jesus Christ spoke is a dimension of mind and energy here and now. It is an idea that scientists are coming to recognize—the cosmic, as they call it. It is an ideal state in the creative mind, ready to be ushered in, seeking to be expressed in man in its fullness.

It is the basis of that thought in John 3:16. "God so loved the world, that he gave his only begotten son that whosoever believeth on him should not perish, but have eternal life." God is always seeking to give His begottenness, seeking to express that fullness of perfection in us.

That is the ideal state! That is the push of divine love, God love, through man. That is the vibration which we feel in the urge for joy, love; the God love seeking to express itself in this heaven; harmony here and now.

It is not something difficult to understand. "Now is the acceptable time." The kingdom of the heavens is the vibration of perfection within man. That perfect vibration we can know. "The kingdom of God cometh not with observation," not by way of exteriors, not by way of outer things, but through the spiritual resources and realities of man. We do not observe the kingdom of heavens with our outer senses. We are conscious through mind of the reality of our being in that kingdom of harmonious vibration.

That is the kingdom of heaven which we are recognizing, which we are coming to know. That is the study of the heavens, of the harmony through which (as Jesus said in effect) as you know this kingdom, all things will be added to you.

★ ★ BUT THE activating power is all within man, the

power to link up with the great vibratory energy. Jesus taught that man is the light of God. Without man God would be deaf, dumb, and blind.

We contact and use and direct the light that is God. We take hold of those vibrations and form them. In our true being as part of God we form the planets. All the universe and nature is given form by man.

Jesus spoke of the glory that He had with the Father in the beginning. We were there in the beginning. We were the first great vibration of God. Man is God formulated. God is the source of all creation and He puts His creation into action through man.

How does God act through man? How does life act through the body?

We find there is no distinction between mind and matter. The World Book Encyclopedia gives this definition of matter: "From the standpoint of our sense perceptions, we may define matter as anything that occupies space; or as the substance of which things are composed. Either definition, however, does not satisfy the physicist who seeks the ultimate source of what we call matter. Much progress toward an insight into the nature of matter has been made since the discovery of Xrays and of radioactivity, late in the nineteenth century. . . . Atoms themselves, divisible into tiny units that are mere point charges, are so small that there are more than two quadrillions of them on the head of an ordinary pin. Furthermore, the particles in the atom are separated from one another by relatively large spaces. In the last analysis, matter can be said to consist largely of nothing."

That which they call nothing we know is Spirit, God, the reality of Being.

★ ★ BEING HAS no relation to time. Time and space seem to hold us down and material form seems to limit us. In Divine Mind there is no time. In your real being

there is no time. There is only eternal now. The now that was and the now that is to be have no connection in the divine idea. The now is all that we have. This one breath, physically, is all there is.

If we remember something of yesterday or of the millions of years past, we bring it into the present, fix its relations in this instant, and we are thinking about it now. Whatever we may visualize for the millions of tomorrows that are to be, we are relating it to the now.

Jesus tried to tell us this when He said, "I am the resurrection, and the life." Our attitude is not "I will be" but "I AM." Believe in that "I AM" which is eternal now, unlimited by time and space. What we call matter has to be related to space. What does it all mean? That matter, space, distance are only related thoughts in man's limited thinking. The stars and all the galaxies are only related to man as their perceiver.

Paul in trying to analyze this idea of the relationship of spirit and matter spoke of "one God and Father of all, who is over all, and through all, and in all." What a delightful expression of the omnipresence of God. Is there any limit of space as regards omnipresence?

In the creation story we find man beginning to believe in something besides God, some other force and power and presence. He had will to choose. He was given wisdom to make the choice, but he chose a limited viewpoint—duality—evil. We are doing that when we think of any other power but good.

★ ★ WE MUST erase from our idea of good any meaning that relates it to "good and evil." Jesus said, "None *is* good, save one, *that is,* God," which is absolute Being. Do not use the phrase "good and evil" or the word "good" as part of duality. We do need to think of absolute good or perfect vibration: the I AM. Not good and evil; duality means something else than good.

A woman considering an operation had her horoscope cast before going to the hospital. She was giving to the horoscope more power than to God. There is no more nor less of God at one time than another. She finally realized that she was worshiping a false god.

It is so easy for us to put up a false god—other people, environmental conditions. "I should like to be good, but——"

You are a divine being!

Why postpone your demonstrations by saying, "It is going to be"? Always say, "It is now." The "I AM" affirmation is not "after while," nor the false god of yesterday.

False gods are legion. When we set up something other than infinite Spirit, it is a false god. Do not put up a mental image of anything but the power of God within you. "Ye cannot serve God and mammon."

When did Jesus say the kingdom of heaven, this realm of perfect harmony, would come? Now! Man is master of time! Now is the day of salvation! Now is it come upon you! That is the vibration: it is the kingdom of heaven in which we live and eternally are, and rise this instant to recognize.

★ ★ As YOU read this there is something within you that responds. It is Spirit being within you. This infinite One is essentially radiant. You are a radiant being. Your belief in no radiance has lowered your vibration.

In Unity we are seeking so to harmonize and quicken all man's faculties to that perfect vibration which makes him conscious of the power of light, perfect vibration. Link yourself to absolute Being. Recognize each instant the absolute Being: not good and evil, not afterwhile and yesterday, not influence of stars or names, not time and space. Link up your consciousness in every faculty directly with the perfect vibration of absolute Being.

In Unity we are opening our mind, our heart, our soul and body—for they are all one—to that infinite vibration which is God and nothing else. It is direct, practical and satisfying. Recognize the ideal of Christ.

Train your mind by true affirmative thoughts till every moment of life is filled with a consciousness of Christ power. You are activated by Christ.

The breath of life is oneness. We should come to the place where every breath is God. Man breathes the very oneness of God: unlimited vibration. The water we drink is the vibration of God, holy purity.

Man cannot pollute the perfection of divine substance. Our food is the living substance of the eternal. Man may wrongly combine it by his limiting thought.

Enter into the spirit of oneness with the perfect God vibration, and do not be turned aside by any other belief.

We are now accomplishing the greater things that Christ spoke of when He said that greater things than these should we do because we are unified with the Father, the holy vibration. Claim that holy vibration. Be one with it.

The Word

Oh, a word is a gem, or a stone, or a song,
  Or a flame, or a two-edged sword;
Or a rose in bloom, or a sweet perfume,
  Or a drop of gall, is a word.

You may choose your word like a connoisseur,
  And polish it up with art,
But the word that sways and stirs and stays
  Is the word that comes from the heart.

—*Ella Wheeler Wilcox*

DISAPPOINTMENT AND FAILURE

But if I have learned anything from life, it is that both disappointment and failure can be minimized . . . What is the glory that Jesus sought to share with us? Simply, supremely, it is an awakened consciousness of the Father's indwelling presence . . . Disappointment and failure! Properly understood, they are stepping-stones to growth and attainment.

BY ARTHUR E. MANNING

DO YOU FIND life interesting? I do. Why shouldn't I? Life is a most glorious adventure. It teems with wonderful surprises and never-ceasing beauties that make each new day a glorious adventure in itself. As each day becomes a welded link in the chain of growth, life reveals more of its hidden beauties and gives me a deeper sense of the Father's love.

Yes, I find life interesting, increasingly so. Certainly I have my disappointments, naturally I have my failures. But what of it? They are major portions of the test that life brings to me. It is they that really give the adventure of living its broadest appeal. My accepting disappointment and failure as steps to growth and attainment makes them the activating force that releases untapped resources. Should I at any time become self-exalted by reason of a transitory success and delude myself into thinking that I have immunized myself against any future failure, from that moment my successes will turn into failures.

Under such a delusion the inevitable will at once hap-

pen. Life will lose its appeal. Its glories will fade. Stagnation and retrogression will follow immediately. Having lost my contact with life, I shall have drawn away from Divine Mind, disturbed the inner balance, lost my sense of direction, and closed the channel of inspiration that has its source in the Father within.

★ ★ BUT AS A normal person conscious of my boundless possibilities and innate resources, I allow no transitory success to lull me into a false sense of security. As a rational being, I realize that whatever success I gain can be wiped out in the twinkling of an eye, that it can vanish much more quickly than it came. I have but to close the channel of inspiration that made the success possible and it, the success, will fall away. In doing so I have moreover sealed the channel against any further success, and my future will be beset by increasing difficulties and frustration. Yet as a normal person I realize that it is utterly impossible for one completely to erase disappointment and failure from one's life.

So long as the mind is courageous enough to conceive and the hand daring enough to attempt achievement, there must ever be some disappointment and failure. But if I have learned anything from life, it is that both disappointment and failure can be minimized, that I alone have control over them, that this control was given me by intelligence and a practical knowledge of divine law.

To me life is thus a continuous, glorious adventure. As such I meet its constant challenge, experience growth, and gain a measure of achievement. Along with growth there comes a truer understanding of the Father's purpose for me, and with achievement there comes a deeper knowledge of the indwelling presence that makes development possible for me.

"I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will,

but the will of him that sent me." "I can of myself do nothing."

Aware of His own human limitations, Jesus constantly proclaimed the source of His powers, and even He had His disappointments.

★ ★ "O JERUSALEM, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" "How often would I . . . and ye would not!"

There was a disappointment; there was a loving heart voicing its sadness.

Jesus had attained so greatly that time is computed from His birth. He had delivered the race from its bondage of ignorance and superstition and made it conscious of the Father's indwelling presence. But was He content to rest His work upon that achievement? Not for an instant. His previous success, a success beyond expression, had by no means lulled Him into a false sense of security. No self-exaltation had dimmed His inner vision.

Conscious of life's true meaning, its source, and its ultimate victory over all temporal things, inspired by the Father within, Jesus knew that life still called Him and He continued to meet it valiantly. At all times He was aware of the disappointments awaiting Him. But understanding life and interpreting it as no other person ever had, Jesus continued to live His life to its triumphant earthly close. Despite disappointment and temporary failure, He endured, and He illustrated His own words: "But he that endureth to the end, the same shall be saved."

★ ★ WHAT AN example for us when, through wrong thinking, we allow the affairs of everyday living to disconcert us. How vain is our vaunted knowledge of life and

our understanding of the Father's love whenever we permit ourselves to be stampeded by conditions not worthy of a second thought. How utterly barren we are of faith in God's goodness whenever we allow anything to disturb us!

Life—matchless, glorious, divine—surges around us and through us. We are in its midst, invited to partake of its glories. But how often we ignore the invitation and spurn the great offerings that life constantly extends to us? Then through foolishness and ignorance we become rebellious, rail against life, and fail to sense the glories touching us on every side.

What an affront to the Father who supplies the glories we ignore. And what glories they are! A radiation of His great love constantly is being poured forth for our welfare. This glory is meant to cement us all together in a brotherhood of love and equality. It is the same glory that the Father gave Jesus and that, through His true understanding of its source, He sought to share with us. "The glory which thou hast given me I have given them; that they may be one, even as we *are* one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovest me."

There we have it. Can anything be plainer as a guide to us in our quest of the larger bounty? Must we seek further in our efforts to acquire a deeper knowledge of life and its meaning? "I in them, and thou in me, that they may be perfected into one." There is the invitation to partake of life's glories, to be "perfected into one." The choice is ours.

★ ★ IF WE DESIRE merely to exist, the privilege is ours. No one can force true living upon us. Freedom of action has been given to all—a reflection of the Father's love—and we can do as we please. The decision rests with us alone. But should we be foolish enough to choose mere

existence instead of true living, and as long as we persist in this choice, all the prayers known to man will avail us nothing, they will be unable to save us from our folly. For without the "thou-in-me," our prayers will be merely lip service and our affairs will remain in maladjustment. Try as we may, nothing but frustration will attend our efforts to gain life's glory—"the glory which thou hast given me."

Now what is the glory that Jesus sought to share with us? Simply, supremely, it is an awakened consciousness of the Father's indwelling presence. This consciousness quickens the inherent impulses that link us with Him. Once that consciousness is allowed to function, it automatically releases the attendant glories that bring perfect living: happiness, health, and plenty. Glorious life, life triumphant: "that they may be one, even as we *are* one; I in them, and thou in me."

Thus Jesus shows us the way by which we can gain the glories of life and live fully, abundantly. If we truly desire to "be perfected into one," to live naturally, fully, we have only to acknowledge the Father's indwelling presence, realizing that of ourselves we can do nothing, that He is the source of all good, the "thou-in-me."

★ ★ JESUS, however, did not stop with that. He went a step further, revealing His personal connection in the matter: "And for their sakes I sanctify myself, that they themselves also may be sanctified in truth."

"For their sakes"—for your and my sake. Through the Christ love the way is shown us in our decision whether merely to exist or to live naturally, abundantly. Accepting the Christ love, inspired by it, we are assured of "the glory which thou hast given me"; rejecting it, we are sure of its antithesis. Why should any one deliberately choose the latter when the former is so easily attained?

Whenever such a choice is made, it is readily accounted

for. The individual has failed to reach an understanding of Truth and be sanctified by it. He is still unaware of the "thou-in-me," and his nonunderstanding of life is the natural result.

No wonder such a person's way is beset by difficulties. No wonder his affairs are in disorder. No wonder he fails to sense life's ever-present glories. How needless! All the elements contributing to glorious, successful living —happiness, health, and plenty—surge about him. They are at his command. He has merely to draw them to him through a quickened consciousness of the indwelling presence. He has simply to awaken to Truth, be sanctified by it, and immediately the glories of life will inundate him in a golden, ceaseless stream.

No longer will adverse conditions and devastating forces break in upon him to distort his thinking. No longer will he grope for realities and ask the meaning of it all. Gone will be all assailing doubts relative to life's deepest, truest meaning. He will know! Having found Truth and having been sanctified by it, he will find all that Truth implies, the secret of successful living, and life's invitation to partake of its glories will be accepted.

★ ★ THIS DOES not mean that the individual has immunized himself against disappointments and failures. It means that, inspired by Truth, he will be able to minimize them; and never again will they be powerful enough to exert a harmful influence on his thoughts or affairs. Fortified by his knowledge of Truth, the individual will understand that both disappointment and failure are instruments of growth and attainment, that by them one is brought into a truer relationship with life.

Transcending all else, however, disappointment and failure, once understood, bring one to a more intimate understanding of the Father's will. Their deepest meaning becomes plain, enabling one to appraise them at their

true value. Having developed that understanding, one will know that in reality a disappointment is a manifestation of the Father's love, a blessing. Future events will confirm it. Perhaps in no other department of life is the Father's will so clearly illustrated. Think back in your own experience and see if it is not true.

Failure! Fundamentally, to the student of life or Truth there is no such condition as failure. To be sure, there are temporary frustrations, but absolute failure is utterly impossible unless one wills it. It has no place in the natural order, and whenever a frustration develops in one's plans or efforts, it is easily explained. The individual is not prepared for that to which he aspires. He is asking for something he would not know how to use properly if his desire were gratified at once.

★ ★ ACHIEVEMENT is essentially a matter of growth. Each one must bide his time, serene in the knowledge that every step forward is carrying him nearer the object of his desire. Then the very instant he is prepared to receive, that which he seeks will become his. If it is the Father's will that a certain achievement should be his, no man will be able to withhold it from him. That achievement is his "own" that must come to him.

Meanwhile, until the moment of possession comes, his course of action stands clear. It is simply a matter of faith—in the Father, in self, in prayer. Remember that "all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Disappointment and failure! Properly understood, they are stepping-stones to growth and attainment. They are the seeds from which many of life's glories spring. You should thank God for them, praising Him for the gift of life made glorious by the test its disappointments and its frustrations bring to you. And by the measure of your praise you will receive.

Sunday Lessons

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. A thorough study of the Unity Sunday lessons will repay any student. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5 UNITY SUBJECT—*Training the Thoughts.*

Feb. 2, 1936 INTERNATIONAL SUBJECT—*Jesus Enlists Helpers.*—Luke 5:1-11, 27, 28.

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1. Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret;

2. And he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets.

3. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat.

4. And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught.

5. And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets.

6. And when they had done this, they inclosed a great multitude of fishes; and their nets were breaking;

7. And they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink.

8. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9. For he was amazed, and all that were with him, at the draught of the fishes which they had taken;

10. And so were also James and John, sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11. And when they had brought their boats to land, they left all, and followed him.

27. And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and said unto him, Follow me.

28. And he forsook all, and rose up and followed him.

GOLDEN TEXT—*They left all, and followed him.* —Luke 5:11.

SILENT PRAYER—*Through the Christ power I realize presence of mind when I concentrate my thoughts on Truth.*

Dominion and mastery are the reward of faithful self-training in concentration. A multitude of thoughts constantly swarm through the mind. Most of them are aimless, unconscious, mere personal reactions to appearance and circumstance. They bring us no power because they are not set in order or directed toward an objective chosen by the mind for their exercise and development. The personal man does not identify himself with his thoughts. He simply allows them to enter the mind at random and pass out, accomplishing nothing worth while.

To make thought useful to us it is necessary for us to use our I AM power of spiritual discernment in training and organizing our mental powers. To do this we withdraw a little from the personal state in which random thoughts crowd the mind ("put out a little from the land"). We choose a positive thought (a boat), knowing that it will bear us up above the unstable mind of personality (the water). Jesus, from His vantage point in the boat, taught the multitudes (the thoughts that were seeking light, strength, and healing). Jesus here represents the spiritual I AM authority, which speaks "the word of God" or the truth concerning life to the unenlightened thoughts and through the power of this word turns aimlessness into concentrated purpose.

When our thoughts are reduced to order we are ready to receive new ideas, to understand deeper truths than

we have before been able to perceive. These ideas we accept first by the aid of faith, which is represented in this lesson by Simon (hearing). Faith is spiritual perception, and until we develop it we live more or less in the dark and our efforts are largely empty of success. As long as our faith is in material sources of supply, we toil all night and take nothing. At the command of the I AM and resting securely on a conviction of the reality of spiritual Truth, we "put out into the deep" of the divine sea of life (the Lake of Gennesaret) and let down the nets of attention, prayer, and expectation. But before we can catch new and rich ideas we wash the nets with the water of denial. We deny the power of old, limiting ideas, even in fragmentary, half-understood form, to obstruct or hinder our receptivity.

Through concentrated attention to the one source in prayer we get a great multitude of new ideas (fishes) from the one Mind. Faith alone cannot accept them all. Other faculties of mind are called into action to deal with the great inrush of new-found Truth. To this end another positive thought is necessary. The partners in the other boat help Simon. Love (John), which "believeth all things," is always able to embrace new aspects of Truth, and good judgment (James) tests their validity. Equipped with faith, love, and spiritual judgment, we need not fear to deal with any idea that enters the mind, for we can readily tell whether it is good or evil, false or true.

Sometimes our thought is more highly charged with creative power than we realize and our demonstrations are then so immediate and so complete as to astonish us. It is not easy for faith to accept the fact that the creative law works in small things as well as great. It makes us question whether we should use our I AM authority to call into being evidences of material prosperity or ideas that lead to material well-being. Simon Peter "fell down at

PACIFIC SCHOOL OF RELIGION

Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord."

Faith is sinful when it falls short of the mark of loyalty to Truth set by the spiritual I AM. When we question the genuineness of a demonstration we lose a blessing. When our faith is in man rather than God, in appliances rather than ideas, we react with doubt in spiritual matters, and are prone to think that the substance of the demonstration "just happened" or "would have happened anyway." "Whatsoever is not of faith is sin," and explaining away a demonstration is a misplacement of faith and therefore a falling short in loyalty and honesty. Simon Peter fell short not once but many times during the course of his training.

Since faith is a spiritual faculty man trains himself consciously to exercise it, and after each failure he renews his resolution and tries again and again. In the latter part of the lesson for today Jesus called Levi, or Matthew, to be His disciple. Matthew represents the will, and it is through the exercise of this faculty that faith is held fast, built up, and strengthened. Without the will to believe, a man's faith remains variable and uncertain, and true concentration on spiritual things is impossible to him.

In the personal man the will is a taxgatherer, an enforcer of duty. It reminds man to do what he ought to do, what by the same sign he often does not desire to do. Personal will is therefore well represented by the despised class of publicans. Spiritual will is good will or will directed by love, in which duty and desire merge into one. Where love is law, duty becomes joy. The transmutation of personal into divine will entails the giving up of willfulness, with every other trace of the personal element. Levi "forsook all, and rose up and followed" Jesus. By prayer and meditation man trains his will to stabilize the universal substance so as to become a producer of good under the direction of the Christ power.

QUESTIONS

1. How do we make our thoughts useful to us?

2. Jesus entered into the boat of Simon and from it taught the multitudes. Explain the symbolism of this statement.

3. Through what faculty are new ideas of Truth received into the mind?

4. What do the fishermen's nets represent, and what does the washing of the nets symbolize?

5. Show the connection in man's spiritual development between will and faith.

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Lesson 6 UNITY SUBJECT—*The Christ Life in Expression.*

Feb. 9, 1936

+ + INTERNATIONAL SUBJECT—*Jesus Insists on Righteousness.*—Luke 6:39-49.

39. And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit?

40. The disciple is not above his teacher: but every one when he is perfected shall be as his teacher.

41. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

42. Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye.

43. For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit.

44. For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

46. And why call ye me, Lord, Lord, and do not the things which I say?

47. Every one that cometh unto me, and heareth my words,

and doeth them, I will show you to whom he is like:

48. He is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: because it had been well builded.

49. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straighway it fell in; and the ruin of that house was great.

GOLDEN TEXT—*Why call ye me, Lord, Lord, and do not the things which I say?*—Luke 6:46.

SILENT PRAYER—*I speak the word of Truth, and I suit the action to the word.*

Jesus Christ, who came as a witness to Truth, taught men to recognize Truth in themselves. The perfect-idea man is a clear expression of the truth of life. To train or develop one's faculties in conformity with the Christ ideal, one's mental vision must be clear enough to see that ideal clear-cut and true. Each one of us is responsible for his own thoughts, feelings, and actions. To make them what they should be requires discernment and understanding of fundamental realities. The blind cannot lead the blind, for neither can follow the path or be sure there is a path.

No man who desires his life to be one of purpose and orderly procedure allows his thoughts, impulses, or emotions to rule him. "The disciple is not above his teacher." His thoughts and feelings are his disciples, and he is in authority over them. As he trains and disciplines them to express his will, they become truly characteristic of him. Only as he makes them one in principle and content with his I AM power does he become his own master. "Every one when he is perfected shall be as his teacher."

To train one's perceptive powers on others is as easy as to judge by appearances. To examine oneself is not so easy. Yet the whole duty of man is to know himself,

and for this undertaking he is better equipped than for any other. We may think that we grasp the motives that underlie the conduct of other persons, but the only X ray we can turn on them is that of self-knowledge. We are impressed by that quality in another which corresponds to a similar if latent one in ourselves. The mote in a brother's eye is a reflection of the beam in our own eye, diminished by the long range at which we see our brother compared with the short range at which we see ourselves. Picking at the small faults in others reveals the great fault in ourselves of a consciousness of evil rather than of good. When we acknowledge only the good as true our vision clears so that we see good where before we could see only evil.

Truth often wears a strange aspect to the one who looks to the outward appearance for guidance. A simple but sure test of one's own singleness of aim can be made by observing the outcome of one's thoughts and feelings. If these tend always to work out to one's own advantage regardless of the claims of others, the chief aim is proved to be the gratifying of the personal self. If satisfaction or benefit to a larger number, inclusive or exclusive of oneself, results, proof is at hand that one is capable of disinterested thought and action in a wider sphere. As the tree is known by its fruit, so the expression of a thought or feeling by word or look, or by a mental atmosphere as palpable as either, is characteristic of the species to which one belongs. A feeling of self-consciousness creates an atmosphere of discomfort inhaled by others besides the one who is ill at ease. A thought of love and good will, as during the Christmas season, sets free all the imprisoned energies of mind and body and makes life a joy. The good treasure of the heart comes to the surface in proof of the good thought, the good feeling, and the good man or woman back of them who sets them in motion.

A store of evil thoughts may not show at once in the

face of the thinker. The pictured face of murderer or gangster, viewed superficially, may appear to be that of the average normal citizen. Eventually however the thought habit makes its record without fail in a hardening of line and an obliqueness of eye, whereas goodness gives clarity of expression and openness of look. Evil leaves its mark in other ways on the life possessed by it. It narrows a man's understanding and reduces his capacity to enter into the life of those around him. "Out of the abundance of the heart his mouth speaketh." Out of the same abundance the mind thinks and the will moves to action when a man is true and does not inhibit his expression through fear or other adverse motive.

The Christ consciousness cannot be a matter of acknowledgment only, without expression. To call Jesus Christ Lord and remain unchanged by that sign of allegiance is mere worship of personality and an external matter. Thought and feeling, the modes of consciousness, are both incomplete unless they find expression in conduct. When the habit of thinking what is true becomes established in us, we act on that basis as a matter of course. The emotions also—gentleness, goodness, peace, love—lay a sure foundation of lasting value for the "house" (consciousness) that we are building day by day.

As we work with the plan of the Christ as a pattern of life and conscious being, we fear no storm that may threaten to break over us. Sudden cataclysms of hate cannot sweep us into the current of the race habit of condemnation and strife. The rock foundation of love holds us poised and balanced during floods of hate and war. "There is no fear in love" that can break down the retaining walls of courage and disciplined control, and the house that rests on good will is well builded.

QUESTIONS

1. What is necessary before one can train one's faculties to express the Christ ideal?

2. Name the disciples that each one must teach and discipline.

3. Seeing good in another is a sign of what?

4. Jesus stated that "each tree is known by its own fruit." Interpret this statement metaphysically.

5. Where do men display the good and evil "treasure" of their hearts?

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Lesson 7 UNITY SUBJECT—*Proofs of the Christ Presence.*

Feb. 16, 1936

+ + INTERNATIONAL SUBJECT—*Jesus Helps a Doubter.*—Luke 7:19-28.

19. And John calling unto him two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another?

20. And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another?

21. In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight.

22. And he answered and said unto them, Go and tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them.

23. And blessed is he, whosoever shall find no occasion of stumbling in me.

24. And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind?

25. But what went ye out to see? a man clothed in soft raiment? Behold, they that are gorgeously apparelled, and live delicately, are in kings' courts.

26. But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet.

27. This is he of whom it is written,
Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

28. I say unto you, Among them that are born of women

there is none greater than John: yet he that is but little in the kingdom of God is greater than he.

GOLDEN TEXT—*I believe; help thou mine unbelief.* —Mark 9:24.

SILENT PRAYER—*Through the Christ power that I express I free myself from material bondage.*

John the Baptist represents an intellectual perception of Truth, which is preoccupied with externals and is therefore unaware of spiritual possibilities. When intellect is our authority, our faculties (disciples) are lacking in perceptivity of spiritual things. Early in his ministry John had proclaimed Jesus the Lamb of God. After he was shut up in prison John began to question his earlier conviction, and sent two of his disciples to ask Jesus the direct question "Art thou he that cometh, or look we for another?"

Intellect prides itself on honest doubt and must be convinced by means of reason. The spiritual I AM (Christ) supplies the demand by referring the doubter to the testimony of the senses of sight and hearing. Faith comes by hearing but more by the hearing of the inner ear, which brings understanding, than by the ear of flesh, which registers sounds only without interpreting their meaning. To the intellectual faculties the work of healing the sick and raising the dead remain miracles not to be explained, much as material-minded persons of the present time find themselves at a loss to understand how any one can walk barefoot over live coals and not be burned. They seek material explanations, forgetting the promise of Spirit to those who have faith, "When thou walkest through the fire, thou shalt not be burned."

To spiritual understanding good work reveals the good worker. The tree is known by its fruit, and spiritual action is the expression of spiritual power. The work of the I AM consists in liberating the innate energies of the

individual so that he may employ them to the full. Sight to the blind is not an external gift, but a restoration of the power already inherent in them. The lame walk when imperfect co-ordination within them is removed. The lepers are cleansed not by the application of external remedies but by the freeing word that allows them consciously to lay hold of the Christ purity and wholeness that are theirs as sons of God. The deaf hear because the auditory nerve is quickened into newness of life, the obstruction disappears, and the mind receives and interprets the vibrations of sound from the outer world.

The last work cited by Jesus was the preaching of good tidings to the poor. This sounds like an external work, but in reality it is not. The good tidings to the poor are the assurances that abundance of all good exists now in the unseen and that every man is a potential rich man. All he need do is acknowledge and claim the prosperity that is his under the divine law. The poor need no longer bear patiently the shackles of ignorance, helplessness, and futility. As heirs of God and joint heirs with Christ, they are in touch with the boundless riches of the inner kingdom of Truth.

John the Baptist worked in externals with the purpose of reformation. He attacked issues instead of setting in motion the power that transforms the heart out of which issues spring. Zeal for Truth, when it discards nonresistance and the work of love as weak, slow, and ineffective, finds in the Christ Spirit an occasion of stumbling. The Christ Spirit recognizes only the good. It suffers not the demons to speak, because they know Him. Even he who fears and hates knows that courage and good will and love exist and are good to have. The testimony of negation should never be allowed to possess the mind.

The forerunner of the Christ Spirit enjoins upon the conscious mind observance of the moral law. Greater than any prophet is the power that makes for a clear con-

science, by stirring the conscious mind to right living. Determination and strength of will go into this effort. The habit of self-denial is no reed swayed by every breeze even though denial, applied literally, turns normal impulses into asceticism and robs men of legitimate comfort. The "God of all comfort" does not require us to do penance or make ourselves miserable in order to heighten our consciousness of Truth.

As we seek first the kingdom of God we look not for a literal place with geographical boundaries and medieval walls, but for a state of mind in ourselves that is constant enough and active enough to stir us to some measure of spiritual expression. We find the kingdom through prayer and meditation and also through what prayer and meditation lead us to do. What we cannot express is not consciously ours. We may feel that we know God and we may know the joy of communion with Spirit in prayer, but until we can express in some measure the inspiration thus gained we are but little in the kingdom of heaven. "Whosoever shall do the will of God, the same is my brother, and sister, and mother."

QUESTIONS

1. What proof of Truth does intellect demand? How is it supplied?

2. To those in spiritual understanding what do good works reveal?

3. What is the work of the Christ Spirit in man?

4. Explain the nature of the good tidings preached to the poor.

5. Why was John the Baptist described as less than "he that is but little in the kingdom of God?"

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Lesson 8 UNITY SUBJECT—*Casting Out Error.*

Feb. 23, 1936 INTERNATIONAL SUBJECT—*People before Property.*—Luke 8:26-37.

+ +

26. And they arrived at the country of the Gerasenes, which is over against Galilee.

27. And when he was come forth upon the land, there met him a certain man out of the city, who had demons; and for a long time he had worn no clothes, and abode not in *any* house, but in the tombs.

28. And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not.

29. For he was commanding the unclean spirit to come out from the man. For oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the demon into the deserts.

30. And Jesus asked him, What is thy name? And he said, Legion; for many demons were entered into him.

31. And they entreated him that he would not command them to depart into the abyss.

32. Now there was there a herd of many swine feeding on the mountain: and they entreated him that he would give them leave to enter into them. And he gave them leave.

33. And the demons came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were drowned.

34. And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country.

35. And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the demons were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid.

36. And they that saw it told them how he that was possessed with demons was made whole.

37. And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he entered into a boat, and returned.

GOLDEN TEXT—*No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.*—Luke 16:13.

SILENT PRAYER—*The Christ Spirit, given free course,*

casts all evil thoughts and desires out of my mind and heart.

In His talk with His disciples at the Last Supper, Jesus said, "I have yet many things to say unto you, but ye cannot bear them now." The understanding of the disciples was bound by the thought of their day, and Jesus found it necessary to work in this medium. Therefore He accepted without comment the belief in demon possession then current, and cast out the demons, although His statement "The good man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil" shows that He recognized demon possession to be but a term describing the grip of sin on the emotional nature.

Jesus represents the "I" in man, the higher self, the directive will raised to divine understanding and power. He realized dominion and mastery over the sense nature before He began His ministry to others, and He is the perfect type of all who seek to gain mastery through developing the Christ consciousness. Adverse conditions of mind and body, including sin, sickness, insanity, and all other forms of evil, disappear into their innate nothingness in the light of the Christ mind. To cast the demons of sin and evil out of himself is the work of every man who experiences the new birth.

Both sin and evil are strongly organized in the subconsciousness of the natural man. This state is represented in the lesson for today by the country of the Gerasenes, "which is over against Galilee" (the energy of life, acting in conjunction with substance). The energy of life when expressed on the lower levels takes the form of sin or evil, and the results are sickness, insanity, and death.

The "I" or true man, when he comes face to face with the subconscious aspects of sin and evil, must speak the freeing word of Truth with great confidence and faith-

fulness in order to rid man of them. Fear is a demon whose name is legion, for when man allows himself to become negative he finds himself subject to countless fears. When the soul is freed from the hold of evil, the work of freeing and purifying the body consciousness is in order. In verse 2 of this lesson we read of certain women who had been healed of evil spirits. Woman represents the soul. When this is set free from evil, its powers are turned in the direction of righteousness.

At first thought it seems a curious thing that the demons all knew Jesus by name and recognized His divine origin. But no matter how evil a man may become, he still has power to recognize the good. Organized subconscious energy is in touch with the vast sea of Mind, since man's mind includes both the conscious and the subconscious. The unregenerate state therefore knows the Christ as one in whom it has no part and as one who denies its very existence, thereby revealing its unreality.

Every spirit that is not identified with the good is unclean. Falsity of every kind is uncleanness, and whatever tends to detract from the worth of the inner man or to destroy the unity of his life is evil. The man who wore no clothes and would not live in a house represents ignorant, false thoughts expressed in sense life. Clothes symbolize the spiritual covering of righteousness, purity, and Truth. Nakedness represents unrighteousness and the absence of Truth. In this lesson the house symbolizes the consciousness of life established in order and substance.

The hold of habitual error upon man is not easily loosened. In his real nature he questions what it is that holds him back from expressing his right desires and better instincts. "Jesus asked him, What is thy name?" When we understand the nature of the error that holds us in its apparent power, we can more readily break it with intelligent denial, affirmation, and realization of the Christ power. As long as our chief lack is consciousness

of the Christ, everything remains at cross-purposes with us. Only the Christ can send the legion of evil thoughts and impulses into the lowest stratum of consciousness (the swine), whence they disappear into the sea of nothingness at His word of command.

To those who habitually admit error into their thought and will the thoroughly good life may appear to be empty of satisfaction. What consciousness of real life, they inquire, can a person have who merely sits, clothed and in his right mind, at the feet of the higher self? Far from being empty, such a consciousness is filled with the substance of All-Good, and no subconscious fear can ruffle or disturb it. The nameless fears of the subconscious mind may try to cast the higher self out of mind (the Gerasenes asked Jesus to depart from them), because they wish to be left in undisturbed possession of their unregenerate nature. The higher self returns from this excursion into the subconscious realm to resume its dominion over the conscious thoughts and acts of everyday life, having made it impossible for error to hold undisputed sway over the mind and heart any longer.

QUESTIONS

1. What does Jesus represent in this lesson?
2. How are sin, sickness, insanity, and other forms of evil overcome in man?
3. What is man's chief work in the new birth?
4. Explain the statement that the possessed man recognized Jesus as the Son of God.
5. The Gerasenes requested Jesus to leave their country. What does this statement represent?

In this food which is set before us, we recognize Thy handiwork, O Lord. We thank Thee for the growing things, and we partake of them and are strengthened and blessed. Amen

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TODAY

Words by
GRENVILLE KLEISER

Music by
HELEN MCMAHAN

1. I will start the new day glad - ly With a clear and
2. I will do what I am a - ble To ad-vance a

no - ble aim. I will give un - self - ish serv - ice
wor - thy cause; I will strive to les - sen e - vil

To en - rich an - oth - er's name. I will speak a word of
And o - bey God's righteous laws. I will pray to Him to

cour - age To a soul en-slaved by fear. I will
guide me In the straight and nar - row way. I will

dis - si - pate drab dis-cord With the sun-shine of good cheer.
shun false pride and fol - ly, And I'll live my best to - day.

DIVINE CONSCIOUSNESS

By F. O. Miller

Within this quiet room I find
A healing thought for all mankind,
An atmosphere of Truth and love
Within, without, beneath, above.

Surrounded by this mighty power,
I consecrate this sacred hour
To God's divine eternal plan
Of peace on earth, good will to man.

I see the good in every one,
The health and joy that Truth has won;
A consciousness of love divine
That heals and prospers me and mine.

So let me come in love and peace,
And let the joy of life increase!
This consciousness I freely share
With all God's children everywhere.

Silent Unity

"BE STILL, AND KNOW THAT I AM GOD"

THE MIND WITHIN AND THE MIND WITHOUT NOW GLORY IN THE LIGHT OF SPIRIT

¶ The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

¶ Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

¶ Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

¶ Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

¶ We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address.

Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY, MO.
CABLE ADDRESS: UNITY, KANSAS CITY.

Socrates, the wise man of Athens, once prayed that "Jove and all the gods that be" hear his prayer.

His idea was to invoke all the higher forces, counting them all worth while. All great souls recognize the breadth, height, and depth of Being, that it is not comprehended in one name, but may be expressed in many. Paul preaching to the Athenians on Mars' Hill did not disdain their many shrines, said to be two thousand in number, but complimented them on their piety, at the same time proclaiming that he came as the representative of the "UNKNOWN GOD" to whom they had erected an altar.

So we recognize that there is but one source of Being, but that He is expressed in His Son Christ and manifest in His personal representative, Holy Spirit. The ancient Israelites had seven outstanding names for Jehovah, each representing some special characteristic, as supplier, peace giver, guide, and the like. Some sects in our day pray to saints to execute the will of God in their behalf.

These all point to the fact that God is made manifest in a universe of executive powers, upon whom man can call as Principle or as some form of personal agency.

In our Healing Thought for this month we mass all the healing forces of God and His universe and concentrate them upon the particular case that we have in mind.

This healing statement is recommended particularly to those who have depended on temporal remedies or persons for their healing. It will amplify and energize the healing idea to the point of omnipotence, because it recognizes all the healing potencies that faith has made substantial in the past and brings them all to a focal center of wholeness.

It is universally recognized that the whole human

family have broken loose from the usual stabilized thoughts, that we are afloat in an atmosphere of doubt, that we are walking question marks asking one another at every turn, What next? What will be the outcome?

The world of materiality is ending. Science says that what we thought was a material atom was really the shadow of an amazing congregation of protons and electrons pulsating with potential life, energy, and power. We have been perpetuating the world of materiality by our material thoughts. Now our dominant thinkers are letting go, and they are telling us that matter is merely the smoke screen of a universe of energy. As Sir James Jeans, the eminent British scientist says, "We live in a universe of waves, and nothing but waves."

Christian metaphysicians see the truth that our minds have been jarred loose from their material concepts and that they have not yet laid hold of the true concepts. We are mentally afloat in the cosmic ether, waiting for some one to show us how to lay hold of real stable ideas. When men's minds lose their stability, chaos reigns in their affairs. Emerson said that when a man of ideas is born into the world kings totter on their thrones.

Jesus said He came to fulfill the Law and the Prophets; that is, to demonstrate that natural and spiritual law are one. He saw this very period, when the "powers of the heavens shall be shaken"—that is, the mental realms be broken up—and He attributed this phenomena to the coming of the Christ as "lightning."

The 24th chapter of Matthew describes in symbols what is taking place in this century. Christ mind is quickening the cosmic light, which science is interpreting as natural law. Those who see spiritually announce that the next great revelation will be that of the "prophets," those who discern spiritually that the cosmic ether and the Christ mind are one and that the character and the manner of the coming of the Christ—as a mighty, all-

infolding, spiritually quickening mind—is referred to in the very modern comparison of lightning, "For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man."

Jesus answers the flood of queries as to what we shall do when we are caught in this whirlpool of thought: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

The present panaceas for the ills of the world are all lacking in principle and will eventually be discarded, to be followed by the Christ plan, which will make all the products of the earth directly available to all the people of the earth. Before this Christ plan can be established our governments must petition God for His intervention in their affairs, then the divine plan will be revealed.

In the meantime all who seek the mind of the Christ to guide them in their finances will not lack any good thing, and the truth of our Prosperity Thought will become true to them when they are faithful in affirming it.

HEALING THOUGHT

God and man, heaven and earth, and all the healing powers that be now unite in healing me.

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PROSPERITY THOUGHT

The righteousness of the kingdom of God is perpetually pouring its plenty into my mind and my affairs.

USE FROM FEBRUARY 20 TO MARCH 19

Prayers Answered

These testimonials come from persons who have been healed by the power of Spirit, and are expressions of the writers' gratitude to God. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I WILL COME AND HEAL

■ ■ THROUGH your prayers my health is greatly improved. At the time I wrote you I had an infected throat which had reached a dangerous state. I am indeed thankful to be able to tell you that after I mailed my letter to you my throat began to improve and is now entirely well. Thank you. I pray for your success and happiness. —*A. S., Fort Bennington, Ga.*

■ ■ I AM HAPPY to report that the intestinal spasms for which I asked your help are completely gone, and I am entirely healed. I was so overjoyed at this immediate answer to prayer that I dressed and came downstairs to tell my husband the good news. He was astounded and is as happy as I am that no operation is necessary. I am indeed grateful to Unity for bringing about this wonderful manifestation of God's power.—*K. B. H., Pittsburgh, Pa.*

■ ■ SOME TIME ago I wrote to you for prayers that God might remove a lump under my arm. I can hardly believe it myself, but the lump and the soreness and pain are all gone. You can imagine how happy I feel and how much I thank you for your help.—*I. S., Brooklyn, N. Y.*

■ ■ I AM DEEPLY grateful for the help that you have given me. My eyes are greatly improved, and while they

are not as yet quite normal I am confident that it will not be long before they are, as they are steadily improving. I am inclosing a love offering.—*E. B., Louisville, Ky.*

■ ■ I AM THANKFUL to God for His wonderful guidance. For months I had been ill with a cancer on my face. I doctored for a long time, and with your prayers and my faith I am rejoiced to say I am cured. The doctors say there is not a trace of the trouble left. I am thankful to God and to Unity for this healing. May God bless and prosper you always.—*M. G., Detroit, Mich.*

■ ■ I WANT to thank you for your kindness in praying for the healing of the rheumatism in my finger. I am most happy to tell you that there isn't a trace of any ache or pain, and I am very grateful for your ever-ready help. I pray for your continued success.—*C. B., New Castle, Pa.*

■ ■ TWO WEEKS ago I caught my hand in an electric wringer. My knowledge of Truth and my affirmations, made at the time, enabled me to turn off the electricity and remove my hand. While it was badly crushed, no bones were broken. Despite this and the infection that set in—and was checked almost immediately—I used my hand every day. Only faith in your teachings kept me going at this time, and I am most grateful.—*Mrs. N. S. M., Brooklyn, N. Y.*

■ ■ I AM VERY grateful for the wonderful relief your prayers have brought to me. I had the most severe pain I ever experienced in my back and side. By the time you received my letter the pain began to subside, and it is now entirely gone. God bless you all. I am inclosing a love offering with my heartfelt thanks.—*L. P., Cleveland, Ohio.*

■ ■ I HAVE SEEN much improvement in my condition since I wrote to you for prayers. The arthritis attacks

have been fewer and not nearly so severe. I feel an abundance of inner strength, and I know that it cannot help but become manifest in my body. I am thankful to God and to Unity for this blessing.—*Mrs. K. B., Detroit, Mich.*

FILLED WITH PLENTY

■ ■ PLEASE ACCEPT the inclosed love offering as a slight token of our appreciation of your loving help in solving our problem of supply. My husband has received a small increase in salary, and we are grateful for that and for the fact that he has been employed all the time. We are grateful too for the deeper understanding we have gained in overcoming our negative thoughts. We thank you for the spiritual aid and comfort you have given us. God's richest blessings on Unity School.—*Mrs. H. E. T., Miami, Fla.*

■ ■ I HAVE HAD such a marvelous answer to prayer. I was guided to a friend who made us a loan on our home, and my husband has had so much work he can hardly do it alone. I am very grateful, and I thank you again and again for your wonderful help and interest.—*Mrs. A. L. M., Hollister, Calif.*

■ ■ CAN IT BE a coincidence that in your letter just received you bid me "let joyousness and confidence be your watchwords," when just a few days ago I seemed to feel both welling up within me? I rejoiced because I knew that that was the right attitude when business here seemed at its lowest ebb. Or could it have been coincidence that I wrote you on Saturday, asking you to pray that I might secure a position, and the next Friday the very place became vacant that I wanted most and that had seemed to be permanently filled. And they came to me to fill it although the town is full of persons out of work? I think not. I thank you for your fine letters

and for all the help I have had, am having, and still expect to have from Unity. God bless you and your glorious work.—*B. W. H., Miami, Fla.*

HE SHALL HAVE ABUNDANCE

■ ■ SINCE USING the prosperity bank drill, apart from the blessings I have received, I find myself repeating the affirmations when any difficulty seems to arise. The affirmations always take away any doubt and uncertainty, for I know that God is my mighty resource. The drill has also strengthened my faith that God will care for me. God bless you.—*G. G. D., Milaca, Minn.*

■ ■ EVERY TIME I send in my bank savings or receive a new bank something wonderful happens. With the last bank my husband has received a raise in salary, and we have received checks from unexpected sources. It is a great pleasure to use the bank savings to send Unity literature to my friends. I thank you and bless you for your wonderful help in showing me the way. —*A. W., Beverly Hills, Calif.*

■ ■ INCLOSED find five dollars from my prosperity bank to be used in any way you please. The bank drill and daily coin has brought untold blessing to me, and may the Father grant that I pass on the peace, love, and knowledge I have gained to others in my thoughts, words, and deeds. God bless you all abundantly for your loving ways.—*Mrs. G. P., Victoria, B. C., Canada.*

■ ■ I HAVE derived great blessing and comfort from the prosperity bank drill and know of the benefits that come from the daily practice in blessing and giving. I am truly grateful for the teachings of Unity. I count the blessings that have come to me and mine and they are legion. I pray that greater blessings than ever before

may pour out upon the Unity workers. Please send me another prosperity bank.—*Mrs. H. M. M., Salem, Oreg.*

SEARCH THE SCRIPTURES

■ ■ I WISH TO thank you for your encouraging letter, my carefully graded paper, and your clear, concise, practical annotations. They are priceless. It seems I get more workable, practical ideas from these answers than all my other reading combined. I know that I have experienced a most marvelous growth since starting this course a few months ago. I haven't yet learned to express all my ideas clearly. However, I am claiming clear thinking and clear expression as my Christmas gift this year, so my papers should show a marked improvement soon. I wish the entire Unity School a most happy and prosperous new year.—*N. L. N., Ft. Worth, Tex.*

■ ■ IT HAS BEEN a great privilege to analyze this lesson and work it out. As a result a more definite identification with the Christ and a larger sense of my spiritual freedom to express God has come to me than I have realized for many years. You have been all the way along such a patient, understanding teacher. My love offering is blessed.—*G. M. B., Bristol, Vt.*

MY HELP COMETH FROM JEHOVAH

■ ■ IN MY WORK as a passenger conductor I almost daily meet people burdened with cares of various kinds. Always they accept a copy of one of your publications and start to read it. Never yet has one failed to thank me and to state that he has been helped. I have seen many get on the train worried and tense, and in a few minutes relax and become calm and their eyes fairly sparkle, and leave the train in a buoyant manner. I am grateful to you for the privilege of reading your literature. Surely you are

greatly blessed in helping people to develop a consciousness of beauty and the knowledge of God. May blessings pour down upon you.—*C. G. R., Cutler, Calif.*

FREE FROM CARE

■ ■ I AM PROUD to know how to wait on God, and I am free from fear. I used to be always afraid, a nervous wreck. Today when things come to upset me I study the Unity teaching, and I am grateful that I have learned much. Thank you very much for your prayers and help. —*Mrs. R. W., Chicago, Ill.*

■ ■ NOT LONG ago I wrote to you requesting prayers for my husband, who was drinking constantly. A few weeks ago he told me quietly that he had decided to quit drinking, advancing all the reasons that I might have done had I mentioned the matter to him. I have delayed writing to you until the decision had a chance to be tried out, and I am happy to report that he has continued to improve. Thank you dear friends from the bottom of my heart. I am inclosing a love offering.—*Mrs. R. C., Los Angeles, Calif.*

I AM THE LIGHT

■ ■ NOTHING in my life so far has satisfied my need for Scriptural help except the Unity teachings. You explain things so kindly and so wonderfully that every day of my life I say, "God bless Unity." May your work prosper and spread to all who need it.—*I. A., Grouard, Alta., Canada.*

■ ■ THANK YOU for your illuminating letters and your prayers. We have had so many blessings that I can scarcely realize them all. My house is filled with roomers, my son is doing well and is happy. I am indeed grateful to my heavenly Father for all this. I am

inclosing a check with my blessing.—*Mrs. E. B. T., Houston, Tex.*

HE IS MY REFUGE

■ ■ WE ARE VERY thankful since we began the study of the Unity teachings. Your wonderful prayers have done a great deal for us. Our financial outlook is much brighter; my husband's stomach trouble has entirely disappeared, and my mother's health has greatly improved. I cannot thank you enough for the help we have received through your prayers. We are very grateful.—*Mrs. H. A. F., Los Angeles, Calif.*

■ ■ I HAVE BEEN wonderfully helped by your prayers. My mental attitude is much better, and although I have had no great demonstrations so far as finances are concerned, I have learned to trust God more and not to worry over difficulties. When I think things out in the light of Truth, troubles are smoothed away and seemingly impossible conditions take on an entirely different aspect. I am indeed grateful for your prayers.—*M. E. S., Los Angeles, Calif.*

UNTO US A CHILD

■ ■ I AM HAPPY to tell you that my baby was born with "joy and thanksgiving, in perfect confidence and ease." He is almost three weeks old, and we are both thriving. I haven't felt so well in years. I could write pages about the many blessings I have had through your prayers. I am very grateful for your wonderful help. —*F. A., Indianapolis, Ind.*

■ ■ MY DEAR baby girl was born several weeks ago in a normal way. I am most grateful for escaping an operation, for my baby was so large and I was such a small person that we accomplished the seemingly impossible.

She and I are both well and strong, and I cannot begin to express in words my gratitude to you. Your letters and prayers gave me help and courage during the trying months, and I feel that I have grown close to God and have a greater understanding of Truth. God bless you for your help.—*Mrs. W. B. F., Los Angeles, Calif.*

HIS TRUTH IS A SHIELD

■ ■ I AM THANKFUL to God for all His loving-kindness and protection, and to Unity for its loving prayers and help. I have returned to school after a short vacation during which God's special favor and care were strongly indicated. While motoring with my brother in Arizona I had a sudden strong premonition of impending danger. Quickly I made the affirmation "I will fear no evil; for Thou art with me." A few minutes later, while my brother and I were gazing at a railroad station where he was intending to stop, I was prompted to look in the opposite direction. I had just time to clutch my brother's arm and tell him of an engine that slowly and noiselessly was bearing down upon us out of the darkness. Neither of us had seen or heard it, and my brother was driving steadily ahead. He stopped just in time.—*M. J., Los Angeles, Calif.*

FATHER, I THANK THEE

■ ■ I MUST TELL YOU of God's help when my car skidded on a steep hill. It was raining very hard and the car started to turn round and threatened to turn over. I had no control whatever. I just called on God to save us, and the car righted itself at once. There was no damage done. I thank the good Father for His protection. God bless Unity for teaching me how to use the law of God. I am inclosing a love offering with my blessing.—*L. B., Boston Mass.*

HELP

• • from Silent Unity

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

> We are taught in the Bible that we reap what we sow. I believe it; but some one said to me, "Here is my brother. He always lived a good life and never did anybody any harm. He broke his leg and the doctors failed to set it rightly, and he has been a cripple ever since. He finds it hard work to make a living for his family, and they suffer with him. Now, as far as I can see, he has not sown anything to reap that misfortune. Then there is Jesus and the Maid of Orleans and hosts of other martyrs. What did they sow but good seed? Yet they reaped the opposite. Many parents live a good life and train their children to live a good life, still the children turn out bad. Where does the parents' reward come in by way of reaping what they have sown?—*Question answered by Silent Unity.*

The law that "whatsoever a man soweth, that shall he also reap" is as unalterable as the laws of the Medes and Persians, which were said not to change. A person may live an exemplary life, doing nothing but good to all, and yet he may hold certain thoughts and ideas that are as seed to bring forth a harvest of a different kind. If he believes in accidents or has any fear of disaster, he is opening the channels through which accident may come to him. He may believe in hard times, in poverty and lack, and thus attract those conditions to him, for "as he thinketh within himself, so is he." We are continuing in the sin of our first parents and partaking of the knowledge of good *and* evil through the dual thoughts we entertain,

hence all the sorrows of the race.

When the eye (perception) sees the good only, then will the whole man be full of light. We must not hold a thought of anything but the perfect and the whole if we would have perfection and wholeness manifest in our life, for crippled thoughts will produce crippled conditions. But here again there is opportunity to sow the good seed that will produce a harvest of good. Let the cripple use his God-given ability to change his condition and through his thought build into his mind and then into his body the cells of health and strength. He must have absolute faith in the supply that is in the universal storehouse and then send forth his demand, *expecting* it to be satisfied. This is the seed that will bring forth the harvest according to desire.

Every thought of violence held in mind will bring back violence in its turn. Jesus was violent in His denunciations and in His actions at times, as when with whips He drove out the money changers from the Temple; and His violence was matched with like treatment at the hands of His persecutors. The thoughts of the Maid of Orleans were of war, fighting, and killing in order to accomplish her purpose, and she reaped the result.

Parents seek to train their children to a life of goodness and truth, setting them a good example in their own life, and yet it is the tendencies that they themselves may have transmitted by their thoughts that cause the wrongdoing. The parents may be ignorant of the fact that the fault is within themselves. The cultivation of correct spiritual and mental as well as physical conditions in the home should be carefully considered by the parents.

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If our thoughts make our life good or bad, how is it that Jesus was such a man of sorrows?—*Question answered by Silent Unity.*

It is true because it is the result of an unalterable law

that our life is conditioned in accordance with the character of our thoughts. It was said of Jesus that He was "a man of sorrows, and acquainted with grief," but notice that this was said of Him and not by Himself. His thoughts and words were of love and faith and trust, and His life was glorious in all that these forces bring to their possessor. Jesus knew that the love of the Father was His, and He exulted in this knowledge, saying to His disciples, "These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full." Does this indicate a sorrowful mind?

It is recorded of Jesus that He wept before the tomb of Lazarus, but could His tears be tears of sorrow when He knew that Lazarus was not dead but would come forth at His bidding? He troubled Himself, that is, He made the effort to arouse faith and belief in His word in the heart of the sisters; but being filled with the realization that "I knew that thou hearest me always," the tears could only be tears of joy and gladness. Jesus was despised, rejected, and persecuted by one class of people, but others received Him gladly, and His closest friends were all of the same family in Bethany, that of Mary, Martha, and their brother Lazarus. He chose the death on the cross that He might fulfill His desire and, in Paul's words, finish His course with joy. Let us no longer accept the tradition that Jesus was a man of sorrows. Let us rather look upon Him as one who realized His great privileges and glorified Himself and the Father through them.

★ ★ ★

> If one is suffering with a chronic disease (so-called), will it not take time to heal it? Does not Spirit work according to law? There could be no sudden transformation, could there? The old thought had made cells, the new thought must make cells after its kind; am I right?—*Question answered by Silent Unity.*

Spirit works according to law, but whether the action

is accelerated or retarded depends mainly upon the receptivity of the patient. It is true that thought creates brain cells after its kind, which in turn form the cells of the body in accordance therewith, and this usually is a work of time. Instantaneous or miraculous healing may be accomplished under perfect conditions and in precisely the same way in which Jesus performed His so-called miracles; that is, the word may be spoken that, backed by undaunted faith and trust, simply hastens the slower activity of the brain and at once replaces the old cells with those of symmetry and beauty, health and vigor. It was this hastening of nature's processes that Jesus effected when He healed the blind man and the woman who touched the hem of His garment.

Time will no longer limit us when we come into possession of our divine inheritance of wisdom and faith that knows, for then we shall "decree a thing, and it shall be established." When we become receptive to the power of Spirit only, when we have unwavering faith in this power and realize that it can at once make us whole, then we may look for sudden transformations, instantaneous healings. There is no time in Spirit, and we may speak our decree to universal substance in the full assurance of its fulfillment right now.

Leave It to God

Is your life an uphill fight?
Leave it to God.
Do you struggle for the right?
Leave it to God.
Though the way be drear and long
Sorrow will give place to song,
Good must triumph over wrong,
Leave it to God.

—GRENVILLE KLEISER

The Purpose of Unity

• • UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received.

Through its Field Department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct, and authorizes the establishing of Unity classes and centers.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

WORK FOR YOU TO DO

The Master said, "The harvest indeed is plenteous, but the laborers are few." Today, just as in His time, the world is full of people who need the help that only Truth can bring. Will you carry on the Master's work by helping to spread the Gospel of Truth that He taught? Members of the Help-One-A-Month Club know the joy of serving in this way. They pledge themselves to send one Unity subscription a month to some friend in need of Truth. Join the club today and let *Unity* magazine carry the Truth message into the life of some friend. Address your letter to the Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

FROM A GRADUATE OF THE UNITY CORRESPONDENCE COURSE

"A week ago came the return of my final test questions and answers, with corrections and grade," writes C. J. S. "Yesterday the certificate came. I am happy to have completed the course, and I prize the certificate. In its simple richness it is a work of art, though that is the least of its value to me. I expect to have it framed; in this way I can best keep it.

"I wish to thank you for this course of lessons and for your patience and good words. Intellectually the study has been of great value to me. Spiritually it is of value that I cannot express.

"Assuredly I shall continue to put into practice the truths that I have made my own. Though the course of study is completed, the work is only begun.

"I am happy to inclose a thank offering. You will hear from me further with love and thank offerings as evidence of my appreciation. I wish every student of

Unity might take this course. Again I thank you."

To have finished the Unity Correspondence Course and to have made its truths one's own is to have taken a real step in spiritual advancement. If you are not already a student, enroll now and begin to receive its benefit. A card will bring you full details. Address it to

Unity Correspondence School Department
917 Tracy, Kansas City, Mo.

A PRISONER'S LIFE MADE LIVABLE

If the full history of Silent-70's prison work were to be published in book form, it would fill many volumes. There would be stories that would touch you, stories that would thrill you, and stories that would make you say a prayer of thanksgiving. A letter just received from a convict in Hawaii gives evidence of the good work that Silent-70 is doing in the prisons. It says:

"My life is made livable through Unity. I have been receiving *Unity Daily Word* for five years. I also read *Lessons in Truth* and find new growth each time I go into it. I have a number of our people reading it with me. We have a half-hour service on Sunday, which our men attend in good numbers, as Unity is being accepted. I want to say that I have dedicated my life to Unity. I feel that God in me is life. I want to do something with His gift to help those who are poor in what I am rich in. God is opening the way now through you, my friends. He is blessing you and your work."

Silent-70 sends Unity literature free of charge to institutions all over the world, and its work is made possible by love offerings from Unity's good friends. Your gift may be the means of making the life of some one more livable.

This month

IN OTHER UNITY PERIODICALS + + +

THINK "UP" NOT "DOWN"

Judy had been thinking "down" for some time, in fact she had lost interest in life from almost every angle. Johnny, her husband, could not find a job anywhere, there was no market for their mushrooms and endive; so what was there to do but to think "down"? It looked now as if they would surely lose their little farm. But just when things seemed blackest, Berta came along. What she told Judy caused her to stop short and revise her thinking. Judy decided to try thinking "up" for a change. How Judy and Johnny changed their outlook on life, how success came their way, is told in "Prize Exhibit A," a fascinating story by Georgia Rose Mauss, in the February number of *Progress.*

LET TRUTH BE YOUR GUIDE

Have you ever been lost in a wilderness or a large city, and just when you were about to despair of finding your way home, you suddenly discovered yourself in familiar surroundings? If so, you will appreciate "Landmarks," F. B. Whitney's article in the February issue of *Unity Daily Word.* The author likens Truth to landmarks and shows you how it can guide you out of any condition of chaos and confusion.

HOW TO BE PROSPEROUS

"The Road to Prosperity," a two-part article in the form of a dialogue between the Outer Self and the Higher Self, begins in the February number of *Good Business.* If you have any financial problems, be sure to read this article, for it gives definite directions for overcoming lack. In fact, it sums up all the points upon which to build a prosperity consciousness. Francis J. Gable, editor of *Good Business,* is the author of this article.

CONSTRUCTIVE SYMPATHY

How shall we help those who come to us for sympathy? Shall we weep with them and make their sorrow ours? It is true that the Master wept at the grave of His friend Lazarus. Shall we then suffer with our friends? A. J. Peel has written an article for a February issue of *Weekly Unity* in which he explains the Master's grief and shows us how to give sympathy in a constructive way. The title of his article is "You Have My Sympathy."

A DOG WAS THE CAUSE OF IT

Nobody in school was more surprised than the Mayberry twins when they received a box of molasses cookies from Bonnie Craig on Valentine Day. Bonnie was new at school and her clothes were quite shabby, so the twins had made no effort to be friendly with her. Before they could recover from the surprise of Bonnie's gift, she was thanking them for the lovely valentine they had sent her. She told them how solemn Lad had looked when he delivered the valentine—and that was how she knew it was from the twins. How on earth had their collie dog managed to deliver a valentine to Bonnie Craig? Here indeed was a mystery. Adele Haberlein explains everything in her charming story "The Lost Valentine," appearing in *Wee Wisdom.*

UNITY ANNUAL CONFERENCE MEMBERS

Members of the Conference are recognized Unity leaders who are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. Centers are open daily for teaching, healing, devotional services, and the sale of Unity literature.

ARKANSAS

Little Rock—Wayman, Mary, Unity, 809 W 15th

CALIFORNIA

Beverly Hills—Rae, R., Unity, 371 No. Bedford

Glendale—Johnson, G., Unity, 119 S Kenwood; Adams, M., Meta Cen, 1420 Kenneth

Inglewood—Galpin, E., Unity, 426 E Queen

Ione—Merriweather, Hazel, Unity Cen

Long Beach—Newman, L., Unity, 432 Locust

Los Angeles—Luke, Emma,, Unity Temple, 2120 S Union; Williams, A., Unity Assb, 233 S Broadway; Highnote, Nannie B., Unity Cl, 1532 Wilshire

N Long Beach—Blakeney, Mellie, Unity, 1128 Artesia

Oakland—Morse, A., Unity, 5365 Bond

Pasadena—Stack, L., Unity, 11 N Oak Knoll

Richmond—Tiller, Beulah, Unity, 146 2d

Sacramento—Anderson, Naomi, Unity Cen, Odd Fellows' Hall

Santa Anna—Newman, L., Unity Soc, Commercial bldg

San Bernardino—Nicholls, Dr. and Mrs. H. P., Unity Cen, 701 Arrowhead

San Francisco—Ingraham, E. V., 2250 Hyde; Hulbert, Robert, Unity, 126 Post

Santa Cruz—Higgins, Mary and Roseline, Universal Truth Cen, 151 Garfield

Santa Monica—Hill, Mr. and Mrs. L. L., Unity Cen, 528 Arizona

Stockton—Batson, H., Unity, 822 N Center

Van Nuys—Hider, M., Unity 14550 Victory

Whittier—Newman, L., Unity, 410 S. Greenleaf

COLORADO

Colorado Springs—Beech, Mabel, Unity Cen, DeGraff bldg

Denver—Burkle, Ethel, Temple of Prac Chr, 1437 Glenarm

DISTRICT OF COLUMBIA

Washington—Feldt, Margaret, Unity Cen, New Colonial hotel

FLORIDA

Jacksonville—Miscally, H., Unity, 725 Hogan

Lakeland—Hennessy, L., Unity, 321 S Mass

Orlando—Moore, Ocoa, Unity, 409 S Orange

St Petersburg—Young, J. W., Unity, 646 5th ave S

Tampa—Hyer, Laura and Ramey, Louise, 1st Unity Soc, De Soto hotel

ILLINOIS

Chicago—Hoschouer, W. and Ann, Unity Fellowship, 25 E Jackson; McCollum, Nellie, 1st Unity Soc, 159 N State

Decatur—Daughtry, M., Unity, Woman's Club

Moline—Richardson, G., Unity, 1907 7th

INDIANA

Indianapolis—Powell, Murrel, Unity, Century bldg

IOWA

Cedar Rapids—Richardson, G., Unity Cen, 728 4th ave S E

Des Moines—Stitt, B., Unity, 42 & Rollins

Sioux City—McClaughry, Elizabeth, Unity Cen, Martin hotel

Waterloo—Richardson, G., Lafayette bldg

KANSAS

Kansas City—Myles, M., Unity, Gould hotel

Topeka—Pfouts, H., Unity, Jayhawk hotel

Wichita—Schopf, Mabel, Unity Cen, 1104 N Broadway

KENTUCKY

Lexington—Clark, Madge, Unity Cen, Northern Bank bldg

Louisville—West, Georgiana, Unity, 1322 4th

MASSACHUSETTS

Boston—Hall, Arthur, Unity, 25 Huntington

MICHIGAN

Detroit—Gregg, I., Unity, Maccabees bldg

Grand Rapids—Bailey, I., Unity, 61 Sheldon

Kalamazoo—Moffett, Amy, Unity Cen, 209 W Dutton

Lansing—Best, Harvey and Ida, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Ranney, Lila, Unity Cen, 1108 Nicollet

MISSOURI

Kansas City—Fillmore, Charles, Pres. Unity School; Gable, Francis J., Editor, Unity School; Palmer, Ida, S S Unity Cen, Jewell bldg; Wilson, Ernest C., Unity Soc, 913 Tracy

St Joseph—Morgan, Rex, Unity Cen, Empire Trust bldg

St Louis—Eilers, Fred and Hilda, S S Unity Cen, 6100 S Grand; Carr, Elsie, Unity Soc, 401 De Balivere

MONTANA

Billings—Wessel, M., Unity, Northern hotel

Bozeman—Wessel, Mary, Unity, Baxter hotel

Butte—Wessel, Mary, Unity Cen, Y M C A

Great Falls—Huhn, V., Unity, Dunn blk

Livingston—Wessel, Mary, Unity, Elk's Hall

NEBRASKA

Omaha—Truesdell, A., Unity, Electric bldg

NEW JERSEY

Newark—Berry, Edith, Unity, Berwick hotel

NEW YORK

Brooklyn—Pomeroy, Ella, Unity Soc, 8 Albee square

Buffalo—Brown, A., Unity, 1372 Hertel

Chautauqua—Richards, Ella, Unity, 49 Scott

Jamaica—Pomeroy, Ella, Unity, 89-39 163d

New York—Lynch, Richard, Unity Society, 33 W 39th

Rochester—Meyer, Louis E. and Ethel, Unity, Taylor bldg

Schenectady—Burbridge, Marcellene, Unity Soc, 1029 University

Syracuse—Jeffery, H. B., 360 Green

West Islip—Pustell, Christine

OHIO

Akron—Maloney, Jessie, Unity, 34 High
Canton—Maloney, Jessie, Unity, 428 N Market
Cincinnati—Andrews, F., Unity Cen, 26 E 6th; Smith, E., Oakley Unity Cen, 3041 Madison; Langenheim, M., 26 E 6th
Cleveland—January, V., Unity, Carter hotel
Columbus—January, G., Unity, 80 W Starr
Dayton—Crouch, E., Unity, Fine Arts bldg
Hamilton—Tahse, Louise, Unity, 117 Ross

OREGON

Portland—Lance, M., Unity, 811 N W 20th

PENNSYLVANIA

Pittsburgh—Anthony, E., and M., Unity, Century bldg

TENNESSEE

Memphis—Chester, E., Unity, 1352 Madison
Nashville—Turner, M., Unity, 2000 W End

TEXAS

Austin—Mims, Ruth, Unity, Driskill hotel
Dallas—Hursey, Minerva, Unity, Allen bldg
El Paso—Forbes, B., Unity, 305 E Franklin
Fort Worth—Trusedell, N., Unity, Worth bldg
Houston—Brass, L., Unity, Milam bldg

WASHINGTON

Seattle—Rigby, Paul and Lillyan, Unity Cen, 1905½ 3d
Yakima—Scott, C., Unity, Wilson bldg

WISCONSIN

Milwaukee—Mallon, Guy, Unity Cen, 3112 W Highland

CANADA

Edmonton—Popple, A., Unity, Empire blk
Winnipeg—Bowyer, E., Unity, Donalda blk

ENGLAND

Liverpool—Johnson, Dora, Soc of P C, St Lukes Chambers, Bold Place
Wirral—Johnson, Dora, Unity Cen, "Glendor" Mount Road Upton

SCOTLAND

Edinburgh—Hume, M., Unity, 30 York place

LICENSED UNITY TEACHERS

Licensed Unity teachers are not yet ordained, but are preparing for ordination and upholding a consistent standard in their present work.

Adams, B., Unity, 1151 Chapel, New Haven Conn.
Arrowsmith, Mrs. G., Unity, 503 E. Maywood, Peoria, Ill.
Benning, M., Unity, Mt. Royal hotel, Montreal, Canada
Echlin, E., Unity, Levert bldg, New Orleans, La.
Elliott, N., Unity, 9th & N. Bridgeport, Nebr.
Feldt, E. Roy, Unity, New Colonial hotel, Washington, D. C.
Fisher, N., Unity, 4958 W. Adams, Los Angeles, Calif.
Hutton, F., Unity, Babcock bldg., Plainfield, N. J.
Lane, E., Unity, 1500 Taylor, Amarillo, Tex.
Lilly, J., Broadway Truth Center Unity, Breslin bldg., Louisville, Ky.
Martial, O., Unity, Walton hotel, Philadelphia, Pa.
Schneider, R., Unity, 1217 N St. Andrews, Hollywood, Calif.
Scott, B., Unity, Wilson bldg., Yakima, Wash.
Stevenson, G., Unity, 33 Gates, Montclair, N. J.
Sweaney, K., Unity, 3566 6th, Riverside, Calif.
Schliefer, C., Unity, 321 N 5th, Raton, N Mex.
St. John, E., Unity, 904 2d National Bank bldg., Warren, Ohio
Wilson, M., Unity, Public Library, Carthage, Mo.
Whipps, B., Unity, Richardson bldg., Toledo, Ohio
White, Mrs. E. Norton, Unity, 604 Canal, New Orleans, La.
Handyside, Mr. and Mrs. R. W., Prac Chris Cen, 16 Royal Terrace, Edinburgh, Scotland
Mallon, Mrs. Guy W., Unity Cen, 3112 W Highland, Milwaukee, Wis.
Price, H., 3411 Knight, Dallas, Tex.

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

Phoenix—Unity Cen, 372 N 2d
Tucson—Divine Truth Inst, 648 N 7th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Barkersfield—Unity Truth Cen, Padre hotel
Berkeley—Unity Cl, 1176 Colusa
Burlingame—Meta Cen, 209 Park
Fresno—Unity Cen, 105 N Van Ness
Hollywood—Truth Cen, 6633 Sunset
La Jolla—C. L. Thomas, 8004 Girard
Los Angeles—Christian Unity, 148 N Gramercy; Unity Cen, 815 S Hill; Church of Divine Healing, 1684 W Adams; School of Triunity, 839 So Grand; Anna McMillan (col), 4118 Central; Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
San Diego—Unity Soc, 1017 7th
San Francisco—Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall

San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 227 E Arrellaga
Santa Rosa—Unity Cen, Masonic temple
Willow Glen—Christian Assb, 1305 Lincoln

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Truth Cen, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, 59 Cannon
Hartford—Unity Reading Rm, 926 Main
Stamford—Unity Soc, 74 Park Place

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, N W

FLORIDA

Daytona Beach—Unity Cl, (col) 745 Marion; Church of Divine Science, Peninsula Club
Jacksonville—Unity Cen (col), 804 Pippin
Miami—Unity Cen, 128 S E 3d

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Unity Study Cl, 517 N 10th; Truth Cen, Fidelity bldg

ILLINOIS

Bloomington—Unity Cen, 526½ N Main
Chicago—Unity Study Cl, (col) 5105 Michigan; South Side Cl, (col) 4307 S Mich; Unity Home of Truth, 116 S Michigan
Rockford—Unity Cen, Stewart bldg
Springfield—Unity Cen, 509 S 6th

INDIANA

Muncie—Unity Cen, Hotel Kirby

IOWA

Davenport—Unity Cen, Whitaker bldg

KENTUCKY

Louisville—Downtown Cen, Kentucky hotel

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Red Wing—Unity Cl, 1524 East
St Paul—Unity Cen, New York bldg

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, Pittsburgh block

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEW JERSEY

Atlantic City—Temple of Truth, Central pier
Newark—Truth Cen, 97 S 10th

NEW MEXICO

Albuquerque—Unity, 306 E Central

NEW YORK

Buffalo—Buffalo Soc, Statler hotel
New York City—Center of Truth, Hotel Roosevelt; Unity Cl, (col) 2 W 130; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore hotel; Church of Truth, 521 Fifth ave
Rochester—Unity Cen, Seneca hotel
Syracuse—New Thought, 155 E. Onondaga

OHIO

Cincinnati—New Thought, 1401 E McMillan
Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, 2827 Euclid
Dayton—Dayton Truth Cen, Industries bldg
Lima—Unity Cl, Norval hotel
Middletown—Unity Temple, 1014 1st

OKLAHOMA

Oklahoma City—Truth Rdg Rm, Weaver bldg; Unity, Continental bldg
Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel
Philadelphia—Chapel of Truth, 117 S Broad
Wilkes-Barre—Unity Cl, Miners' Bank bldg

RHODE ISLAND

Providence—Occult Book Cen, 42 Westminister

TENNESSEE

Nashville—Lily Conde Smith, Tulane hotel

TEXAS

Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche
Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg
Tacoma—Truth Cen, Hotel Winthrop

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William
Brisbane—Truth Cen, Albert House
Sydney—Harmony Cen, Scot Chambers, Hosking Place, 86A Pitt st, N S W; New Thought Cen, The Block, 428 George

CANADA

Moose Jaw—Unity Class, 73 High W
Regina—Unity Cen, Broder bldg
Saskatoon—Unity Cen, 314 Canada bldg
Toronto—Unity Cen, 765 A Yonge
Victoria—Truth Cen, 720½ Fort
Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Boscombe, Hants—E Quinion, 20 Gordon
Cheshire—Unity Cen, Glendor Mt rd, Upton B'head
Liverpool—Unity Centre, 125 Mt Pleasant
Leicester—Emma Danson, 94 Upper Kent st
London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Truth Cen, 29 Courtfield Gardens, Earl's Court; Unity Cen, 36 & 37 Upper Thames st
Manchester—Unity Centre, Greg's blds., Albert Sq

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Roma—Instituto di Cultura Psichica, Via Antonio Bosio, 15

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

A Week of Study

The week of February 3-9 is "Lessons in Truth" Week for 1936. Join with other students the world over in the intensive study of *Lessons in Truth,* by H. Emilie Cady. You will gain a new and greater realization of Truth, and you will share in the good that is set in motion by the united prayers and meditations of this large group of students. Read what Mrs. C. D. P, says about last year's class:

"After studying *Lessons in Truth* the week of February 4-11 with others who were studying this blessed book I seem to have a clearer realization of its contents than ever. This book has been in my possession thirteen years and has been read and reread with care and interest. Now it seems to give me more light than ever before."

This is just one of a multitude of similar letters. Join with us this year and reap a blessing. If you have not a copy of *Lessons in Truth,* there is still time to order one.

Valentine Day is a happy one for boys and girls, and if you want to give some child a real thrill, send him a subscription for *Wee Wisdom.* Instead of one valentine, he will get twelve, a new one each month in the year. *Wee Wisdom* is full of things that fascinate boys and girls—stories, poems, pictures, puzzles, cutouts, games, things to do and things to make. In addition it trains the child in right thinking and right conduct. When you send *Wee Wisdom,* you thus please not only the child but his parents. A year's subscription—twelve issues—costs only $1.

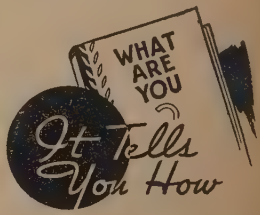
When we enter a new subscriber on our list we send him a copy of *The Unity Viewpoint*. We do this to help him out of any confusion that might arise from his unfamiliarity with the terms and methods mentioned in Unity literature. For instance, this booklet explains why we use denials and affirmations, what we mean by spiritual healing, how to go into the silence, and other things that might not be clear to the new student. It is sent free of charge to all new subscribers except those for *Wee Wisdom*. When you send a subscription to a person who is new in the study of Truth, please mention the fact, so that we may be sure of sending him his copy of the *Viewpoint*.

The Bible Survived

If you want to read something gripping, look into the history of the Bible, how it was handed down to us in spite of prejudice and persecution, at the cost of life and painstaking labor. The Bible has undergone many translations and revisions through the years, and today the Standard Edition of the American Revised Version of the Bible is recognized as the best. Unity School sells and uses the "Nelson Teachers' Edition" of this version. It contains a Bible index, full references, and other valuable helps. An attractive feature is its lovely keratol binding. Price, $4.50.

New Light on Prayer

Why is prayer sometimes unanswered even when one has literally agonized in one's petition to God? Charles Fillmore answers this question very clearly on page 25 of the *Book of Silent Prayer*. Read his 19-page article in this booklet, and you will regard prayer in a new and satisfying way. You will also find seasonable blessings, prayers for many occasions, and familiar Bible verses in this booklet.



Do you ever say, "I did not invite this condition. I don't see why it came into my

life"? Spend no time in wondering why it is there, but take steps to correct it, and prevent it from returning. Imelda Octavia Shanklin tells you how to do this on page 23 of her book *What Are You?* Spend fifteen minutes a day in the study of this book and watch yourself grow in Truth. You will be richly rewarded for your effort.

"*Progress* is just splendid," writes Mrs. B. M. P. "It buoys me up with enthusiasm; it thrills me with faith in new and better things ever unfolding in my life, and it helps me to make my objective definite. Not only that, but its stories and articles are vitally interesting because I know they are based on absolute laws and principles that *work* when applied. I do not want to miss a single copy."

Progress is helping many people to get a new outlook on life. If it does not already come to you, why not give it a trial, and see what it will do for you? The subscription price is $1 a year.

Evelyn Whitell, author of *Lovingly in the Hands of the Father* recently visited Unity headquarters. In a talk before the workers she told how Myrtle Fillmore inspired her as a girl to devote her life to teaching Truth. Since then she has circled the globe in carrying the message of Truth to others. Miss Whitell's book *Lovingly in the Hands of the Father* is made up of true experiences that were related to her by persons whom she met in her travels. It is a book full of human interest and practical teaching.

Come to School

Plans are going forward for the 1936 session of the Unity Training School, which will open June 1 and continue till September 25. On your new calendar mark the opening date, and circle your vacation period, which you can spend to great advantage at Unity Farm. Write for a school catalogue, which will be sent to you as soon as it is ready.

True Forgiveness

When we forgive we let go of everything—our weaknesses, shortcomings, anxieties, our responsibilities toward others and theirs toward us—and thereby make room for God to flow in and fill us with His good, His blessings. That is Dana Gatlin's idea of true forgiveness, as she explains in her article to be published in the March issue of *Unity*. She brings you a new conception of the words "Forgive us our debts." The title of her article is "As We Also Have Forgiven."

"I wish to express my appreciation of the splendid little magazine you are bringing out in Braille, and which you so generously give free to the blind. I correspond with many blind people, and without exception they say that the magazine is bringing them more real sunshine than anything that has ever come under their fingertips. As a minister of the gospel I want to assure you that it gives me a greater insight into true Christianity than anything I have ever read except the Bible."

We send *Unity Daily Word* in Braille to any blind person who is familiar with Braille grade 1½. The subscriptions are free and are made possible by love offerings from our friends.

The Child's Point of View

"Do Not Misjudge the Children" is the title of a chapter in Alice L. Ruth's book *Truth in the Home*. The author tells of a little boy who did what seemed to be a very rude thing, but it later developed that his motive was one of generosity toward his mother. This book is full of help for mothers.

Nothing Is Incurable

Just as error thoughts produce inharmony in the body, so strong constructive thoughts can restore it to peace and health. Indeed, "good is so much more powerful than so-called evil that one good thought or word imbued with faith will dissolve a thousand error thoughts or words," says the little book *Divine Remedies*. In it there are affirmations to use for the overcoming of any bodily inharmony.

Unity Books and Booklets

For Beginners	Caroline Napier	*English* or *German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	*Master Class Lessons	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity Statement of Faith		.10
	*Working with God	flexible $2; cloth	1.00
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*French*, $.75; *German*	1.00
	Divine Remedies		.50
On the Silence	Methods of Meditation		.25
	The Silence		.50
Pertaining to the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.50
Inspirational	Adventures in Prosperity	cloth	1.00
	Beginning Again		.25
	Christ Way of Living, The	*German*, $.75; *English*	.50
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	*Mightier than Circumstance	flexible $2; cloth	1.00
	Open Doors	flexible $2; cloth	1.00
	*Truth Ideas of an M. D.	flexible $2; cloth	1.00
	What Are You?	*German* or *English*, cloth	1.00
Devotional	All Things Made New	cloth	1.00
	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	Metaphysical Bible Dictionary		10.00
	*Mysteries of Genesis	flexible $2; cloth	1.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	Selected Studies		.50
	Talks on Truth	flexible $2; cloth	1.00
	Twelve Powers of Man, The	flexible $2; cloth	1.00
	*Usable Truth	flexible $2; cloth	1.00
Greeting Booklets	Holy Bread		.10
	Song of Life, The		.10
	*Twenty-Four Golden Hours		.10
	Where Blessings Begin		.10
	*Where I Am King		.10
	(20 copies of these booklets for $1. Envelopes included)		
Juvenile	Four-Leafed Clover, The		.50
	How Jimmy Came Through		.50
	Little Susie Sleep Ears		.29
	White Stockings and Other Tales		.29

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Your Good Is Right at Hand

A SHIP'S CREW in great need of fresh water signaled another ship for help. "Let down your buckets," came the answer. "You are in the mouth of the Amazon River." Fresh water in abundance and they were perishing from thirst!

Open your eyes to the good that is right at hand for you. Fix your thoughts on God's abundance, no matter what the appearances are, and you will make way for plenty to become manifest in your life and affairs.

The Prosperity Bank drill will help you to cultivate rich thoughts, and while you use it Silent Unity will join you in prayer for your prosperity and success. Let us send you a Bank with full instructions.

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank. I will use it seven weeks, and while the drill is benefiting me I will save $3 to send *Unity* magazine for one year to each of these three friends, the subscriptions to begin at once:

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

My name .....

Street .....

City and State .....

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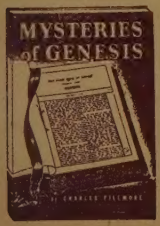
ARTICLES ON HEALING . . .

Articles on the overcoming of specific physical diseases are running regularly in WEEKLY UNITY. Clara Palmer, for many years a member of Silent Unity, is the author. Many letters telling how these articles have helped to bring about healing have proved their value to us, and we will continue them as a weekly feature. Whether you have a special healing problem or not, these articles will be of value to you, as will the other practical articles and features in this eight-page periodical. You will find WEEKLY UNITY usable in every way.

Fifty-two issues will come to you for $1.

Charles Fillmore's NEW BOOK

For some time there has been the need of a course that would take the student right back to the Bible text itself. Such a course is to be found in Charles Fillmore's MYSTERIES OF GENESIS, just off the press. It takes up the first three chapters of Genesis verse by verse, following each with its metaphysical interpretation. The remainder of the book touches on outstanding points in Genesis and calls the reader's attention to many interesting and important facts. This is one of Mr. Fillmore's greatest works. Twelve chapters make up its contents, and with each there is a set of question helps. In cloth binding this book is priced at $1; in flexible, at $2.



UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Missouri

UPPER ROOM

by Marie Barton

Before the wheels of traffic start
Or day's appointed tasks begin,
Oh, let me summon thought apart
And climb faith's golden stair;
Then with the key of prayer
Unlock the hushed room of my heart
And enter in;

Commune with heaven, where no sound
Of earthly things can penetrate;
Draw strength where source of all is found
And tarry there until
He whispers, "Peace, be still!"
Then plunge in duty's clamorous round
Serene, elate.